Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 22

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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Surat Sabaʾ (Sheba)

(Makki)

contains one thousand five hundred and twelve letters, eight hundred and eighty-three words, and fifty-four Verses.

[2317] Ibn Al-Muqrī informed me saying: Ibn Maṭar related to us that Ibrāheem ibn Shareek related to us that Aḥmad ibn Yunus related to us that Salām ibn Sulaim related to us that Hāroun ibn Katheer related to us via Zaid ibn Aslam via his father via Abu Umāmah via ʾUbaī ibn Kaʿb said: The Messenger of Allah (P.B.U.H): **"Whosoever recites Surat Sabaʾ, in the Day of Judgement, will be in the company of all Prophets and Messengers."**

In the name of Allah, the Most Gracious and the Most Merciful

(Qur'an 34: 1) ﴿All praise is for Allah,﴾; true and perfect praise as a kind of glorification.

﴿to Whom belongs whatever is in the heavens and whatever is on the earth. And praise be to Him in the Hereafter﴾, as it is to Him in the earthly life, because He is the Giver and Bestower who gives to the people of this world and the Hereafter.

﴿He is the All-Wise, All-Aware.﴾

(Qur'an 34:2) ﴿He knows whatever goes into the earth and whatever comes out of it﴾ and things that are hidden in it such as water, dead bodies, animals and plants. ﴿and whatever descends from the sky﴾ such as rainfalls ﴿and whatever ascends into it.﴾ Yaʿrouju means whatever ascends into it such as the angels and the servants' deeds. ﴿And He is the Most Merciful, All-Forgiving.﴾

(34: 3) He Almighty says: The disbelievers say, ﴿The Hour will never come to us.﴾ Say, ˹O Prophet,˺ ﴿Yes- by my Lord- it will certainly come to you!﴾, meaning the Hour.

Then, He, Exalted be He, returns glorifying and praising Himself, by saying: ﴿(He is) the Knower of the unseen﴾.

It has different recitation styles. Yaḥyā, Al-Aʿmash, Ḥamzah and Al-Kisāʾī read Meem with Kasr "ʿAllāimi-l-Ghaib" (following the verb form Faʿāl). This is the recitation of ʿAbdullah and his companions. Al-Farrāʾ said: I found it also in the written copy of ʿAbdullah as "ʿAllāimi ".

Dwellers of Makkah, Basrah and ʿĀṣem read Meem with Kasr to be "ʿAālimi" (following the verb form FāʿiI) as a modification to "wa –Rabbi" (By my Lord). This is the choice of Abu ʿUbaid. In similar examples, using NaʿtI is preferred at the beginning of the sentence.

Other reciters read: "ʿAālimu" with Rafʿ by regarding it as a new sentence.

﴿Not ⌜even⌝ an atom's weight﴾; an ant's weight [This is just an example as there is nothing even what is less than an atom is hidden from Him Almighty] ﴿is hidden﴾, absent or far, ﴿from Him in the heavens or the earth; nor anything smaller or larger than that, but is ⌜written⌝ in a perfect Record.﴾

(Qur'an 34: 4) ﴿So He may reward those who believe and do good. It is they who will have forgiveness and an honourable provision.﴾

(Qur'an 34: 5) ﴿As for those who discredit Our revelations,﴾ by refuting Our evidence and belying Our Scripture. The word ﴿Moʿājizeen﴾ means that they thought (by doing so) that they will flee from the Divine punishment. Ibn Zaid said: "(It means) to strive", then he read the Verse: ﴿Do not listen to this Qurʾān ….﴾(41: 26).

﴿it is they who will suffer the ⌜worst⌝ torment of agonizing pain.﴾ Ibn Katheer, Yaʿqoub and Ḥafṣ via ʿĀṣem and Al-Mufaḍḍal read "Alimoon" with Rafʿ as it is a NaʿtI modifying "Al-ʿAdhāb". Others read it with KhafḌ as it is a NaʿtI modifying "Rijz".

Qatādah said: Ar-Rijz is the worst form of torments, and it was also mentioned in surat Al-Jāthiah (The Crouching).

(Qur'an 34: 6) ﴿Those gifted with knowledge﴾; the believers among the people of the scripture who are ʿAbdullah ibn Sallām and his companions. ﴿⌜clearly⌝ see﴾ The verb Yarā here means "waliarā" (so that they could see).

Qatādah commented: They are Muḥammad's companions (P.B.U.H).

﴿that what has been revealed to you from your Lord﴾ which is the Qurʾān ﴿is the truth, and that it guides﴾, referring to the Qurʾān.

﴿to the Path of the Almighty, the Praiseworthy﴾ which is Islam.

(Qur'an 34: 7) ﴿The disbelievers say﴾, mockingly denying the resurrection, ﴿Shall we show you a man who claims﴾ who informs you (they mean Muḥammad (P.B.U.H).

﴿that when you have been utterly disintegrated﴾ cut into pieces and scattered by turning into fossils and sand. ﴿you will be raised as a new creation?﴾ Alif in "Inakum" comes with Kasr as it is the beginning of a new sentence. This answer is hypothetical speaking.

(Qur'an 34: 8) ﴿Has he fabricated a lie against Allah or is he insane?﴾ Alif here is interrogative and it is added to Alif Al-Waṣl, thus "Kadhiban" is read with Naṣb.

Allah Almighty replies: ﴿In fact, those who do not believe in the Hereafter are bound for torment and have strayed farthest ⌜from the truth⌝.﴾

(Qur'an 34: 9) ﴿Have they not then seen all that surrounds them of the heavens and the earth?﴾ so that they know that whenever they are My earth and Heaven surround them as they could not go beyond their realms, as I am alone has the power to punish them and they cannot flee from Me.

﴿If We willed, We could cause the earth to swallow them up, or cause ⌜deadly⌝ pieces of the sky to fall upon them.﴾ "Kisafan" means a piece of the sky.

According to the popular recitation, the three verbs are read with Noon (Nashaʾ- Nakhsef- Nusqiṭ). Al-Aʿmash, Ḥamzah, Al-Kisāʾī read them with Yāʾ (Yashaʾ- Yakhsef- Yusqiṭ), and this is the choice of Abu ʿUbaid as he said: This is because it is preceded by the Name of Allah Almighty.

﴿Surely in this is a sign for every servant who turns ⌜to Allah⌝﴾; and truly repents to Allah.

(Qur'an 34: 10) ﴿Indeed, We granted Dāwūd a ⌜great⌝ privilege from Us, ﴿O mountains!﴾ There is an omission here; "We said: O mountains.".

﴿Echo his hymns!﴾ glorify Allah (saying Subḥānallah) with him when he glorifies Him.

Abu Maisarah said: This is the language of Abyssinians (people of Al-Ḥabashah). Some said: It refers to the action of repetition. This means that it is a command to echo his Tasbeeḥ. This is the meaning reached by Qatādah and Abu ʿUbaid.

Wahb ibn Munabih said: We send him a revelation ﴿And the birds﴾ give him a helping hand in that. When he called for wailing, the mountains responded with their echo and the birds stayed at its top. In fact, this is the reason behind the mountains' echo heard nowadays.

It was said: When Dāwūd (Peace be upon him) walked across the mountains glorifying Allah Almighty, the mountains engaged with him in Tasbeeḥ and repeated after him. One night, he secretly said: I will certainly worship Allah in a way which no one followed before. Then, he climbed the mountain. In the depth of the night, while standing on the mountain, he felt lonely. Thus, Allah Almighty ordered the mountains to amuse Dāwūd. Then, mountains started to spread Tasbeeḥ and Tahleel (utterances of His praises). Dāwūd wondered: "How my voice could be heard amid all these voices?" An angel was sent to him hold his arms and moved with him till reaching the sea. After striking it with his legs, the sea was split. He moved with him till reaching the ground. After striking it with his legs, the ground was split. They moved till reaching a whale. After striking it with his legs, it stepped aside and a rock appeared. After striking it, the rock was split and a worm jumped over it. Then, the angel told him: Verily, your Lord hears the steps of this worm in that place.

Al-ʿUtbī said: The origin of this verb is "Ta'weeb" (slow journey) which refers to morning journeys; spending all day travelling and arriving at night.

Ibn Muqbil in his poetic lines used the verb "Awabu" to refer to the same meaning. He said: "We have reached people who used to travel during daytime after the sunrise…"

As if He ordered them to spend all the daytime glorifying with him. It was said: (This means) travel with him wherever he goes.

﴿And the birds﴾ According to the popular recitation, "Aṭ-Ṭayra" is read with Naṣb. It has two meanings. The first one is with the omitted verb, as it means We subjected the birds for him. For example, "Aṭʿmtohu Ṭʿāmān wa Māʾan" (I fed him food and water) conveys the meaning of the omitted verb "wa Saqaituhu Māʾan" (I watered him).

The other meaning has the vocative, such as: "O ʿAmr and Aṣ-Ṣalt, come." Aṣ-Ṣalt is read with Naṣb because of the vocative.

It was said: with the birds, as the birds were commanded to travel with him.

It was narrated that Yaʿqoub read it with Rafʿ as a Naʿt following Al-Jibāl. Thus, it means you, mountains, along with the birds travel with him. This is like the poetic line in which the poet is calling both ʿAmr and Aḍ- Ḍaḥāk. Thus, the word " Aḍ- Ḍaḥāk" accepts both Naṣb and Rafʿ.

﴿We made iron mouldable for him,﴾ it was reported that the iron in his hand was mouldable like wet mud, dough and wax. He did not need to heat it in the fire or beat it with a hammer؛ he could simply mould it with his hands. According to the reports, when Dāwūd (Peace be upon him) was assigned as the leader of the children of Israel he used to go out in disguise. When he met a strange person, he used to ask him about Dāwūd saying: "What is your opinion about your leader Dāwūd, describe him?" People praised him and counted his good traits. One day, Allah sent him an angel in a shape of a real man. When Dāwūd saw him, he approached him and asked him his frequent question. The angel replied: He is a perfect man, yet, he has one bad trait. Dāwūd became afraid and cried out: "O servant of Allah, what is it?" He said: He eats and feeds his family from the treasury.

He added: He paid attention to this and asked Allah Almighty to help him find a way to provide for his family without taking from the treasury. Thus, Allah Almighty made iron mouldable for him, as he could easily mould it like wax. He also taught him how to make body armour, as He was the first

person ever to use chain mails. It was said that he sold each piece of armour for four thousand pounds so that he could provide his family with food and give charity to the poor and the vulnerable.

It was said: The iron became mouldable in his hand due to the strength granted to him.

(Qur'an 34: 11) instructing: ﴿Make full-length armour﴾ "Sabighāt" means wide perfect armour.

﴿ perfectly balancing the links.﴾ Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that the chain will be broken. So he did so. He was the first person ever to use chain mails; before that, they used to wear plated armour. As-Sard is the name of the process of manufacturing the chain mails. Thus, the one who makes it is called "As-Sarrād" or "Az-Zarrād", while Al-Masroudah" is the adjective modifying the chain mails by saying "Adirʿu Al-Masroudah" (a well-prepared chain mail) as in the saying of Abu Dhuʾaib. Masroudatān refers to the chain mails made by Dāwūd.

It means to weave and arrange properly. The beads also are called Sard, while Al-Ishfī (the weaver) is called Misrad or Sarrād.

Ash-Shammākh used the word Sard.

It is used to refer to detailed speech.

﴿And work righteousness﴾, O Dāwūd and his family!, ﴿Indeed, I am All-Seeing of what you do.﴾.

(Qur'an 34: 12) ﴿And to Sulimān the wind﴾ According to the popular recitation, the letter ḥāʾ is read with Naṣb (to be Ar-Riḥa). This means: We subjected to Sulimān the wind.

Abu Bakr and Al-Mufaḍḍal narrated that ʿĀṣem read it with Rafʿ being the predicate.

﴿its morning stride was a month's journey and so was its evening stride.﴾ Commentators said: Its morning course, that it, its journey from the morning to the noon, was a month's journey and its evening course, that is, its journey

from the noon to sunset, was a month's journey. Thus, his one-day journey actually takes two months.

Wahb said: Someone told me that there was a house near Tigris in it was a paper written by some of Sulimān's companions (peace be upon him), may be from Jinn or humans. It was written: "We stayed here but we are not its builders. We were travelling from Istakhar then we chose this place to rest, and we will leave it, if Allah wills, heading to the Levant at night.

Al-Ḥasan said: When the Prophet Sulimān became so pre-occupied with his horses that he missed his afternoon prayer (ʿAṣr). Out of anger for the sake of Allah, he slaughtered the horses. Then, Allah Almighty subjected to him what is better and swifter which is the wind blowing at his command to wherever he willed; Its morning course was a month's journey and its evening course was a month's journey. He set out from Jerusalem in the morning, and landed in Istakhar. He then returned back at the evening to Babylon.

Ibn Zaid said: He (peace be upon him) had a wooden ship with thousand corners. In each corner, there were a thousand of houses. Its passengers were jinn and humans. Beneath each corner, there were a thousand devils assigned to hold the vessel. While ascending, the wind blew gently to carry all of them. Then, he landed in a place that needs a one-month journey to be reached and in the evening he arrived in a place that needs a one-month journey to be reached. All these are subjected to him.

It was also narrated that the Prophet Sulimān (Peace be upon him) travelled from the lands of Iraq in the morning, then landed in the city of Merw then prayed the afternoon prayer in the city of Balchia. The wind carried him and his soldiers while the birds shaded them. Then, he travelled from the city of Balchia through the lands of Turks (Turkistan). Then, he left it heading to the lands of China in the morning and the evening although it needs a month-journey to be reached. Then, he went to the far east (the rising-place of the sun) at the seashore till reaching the lands of Kandahar. From it, he headed to Mukrān and Karmān. He moved from it till reaching Persia where he stayed a few days. When he left

it in the morning, he landed in Kaskar. Then he arrived in the Levant and his final destination was Palmyra (Tadmor). In fact, he ordered the devils, before travelling from Levant to Iraq, to build it for him using thin broad stones and white and yellow marble. An-Nabighah related to this event in his lines:

(Paraphrasing: Yet, an angel was sent to Sulimān to rule people and order the Jinns who are subjected for him to build Palmyra using broad stones and columns.)

These poetic lines were found engraved on a rock in Kaskr. They were composed by one of the companions of Sulimān (Peace be upon him):

(We have no might except by our Lord. We are heading to our lands leaving Palmyra. Our morning journey is a month's journey and our evening journey is a month's journey. Those people sacrificed their souls for the sake of Allah to support the son of Dāwūd, the purified Prophet. They are devoted to their religion and they are of good lineage. Once they travelled through the subjected air, it swifts for them, while birds flew above them without stopping to shadow them.)

﴿And We caused a stream of molten copper to flow for him,﴾ Al-Qiṭr is the copper. It means: We molten for him the streams of copper. It flew like water for three days. This was in the lands of Yemen, as people nowadays are benefiting from the Divine Blessings sent to Sulimān.

﴿and ˹We subjected˺ some of the jinn to work under him by his Lord's Will. And whoever of them deviated﴾ "Yazigh" means to deviate or equate others with Allah. ﴿from Our command,﴾ which is to obey Sulimān ﴿We made them taste the torment of the blaze.﴾ According to most of the commentators, this torment will be in the hereafter. Yet, others argue that it is meant to be in the earthly life, as Allah Almighty sent to them an angel holding a blazing wipe to hit and burn those who disobeyed Sulimān.

(Qur'an 34: 13) ﴿They made for him whatever he desired of sanctuaries﴾; referring to mosques, dwellings and castles. In fact, The Miḥrāb is built in every meeting room, mosque and house. ʿAdī ibn Zaid mentioned the word Maḥāreeb (plural form of Miḥrāb).

They also built it in Jerusalem. According to the narrations, Allah Almighty blessed the lineage of the Prophet Ibrāheem (Peace be upon him) to the extent that they were innumerable. When the Prophet Dāwūd (Peace be upon him) ruled them for thirty years in Palestine, he found that they were increasing day after day. He was overwhelmed by their large number and ordered it to be counted. When they spent a few years counting them, they failed to complete their mission, or maybe they thought that it is impossible to know exactly the number of the children of Israel. Thus, Allah Almighty revealed to Dāwūd: "On the day when Ibrāheem, your father, was ordered to sacrifice his son and he obeyed and submitted, I promised him to increase his lineage till their number becomes the same of the stars so that no one can count them. I also prescribed for them an infliction so that their number will be decreased, so you will no longer be amused by their large number. He ordered him to choose whether to torture them by hunger and drought for three years or to make their enemy fight them for three months or to send plague for three days. Then, Dāwūd (Peace be upon him) summoned the children of Israel and informed them of the Divine Revelation and asked them to choose. They replied: You are the best to know what is easier for us, you are our Prophet, so make the decision for us. Yet, we could not endure hunger, and facing the enemy is very humiliating for us. If this matter is inevitable, we choose to die. Dāwūd (Peace be upon him) ordered them to be prepared to die. Then, they performed Ghusl, applied perfume, wore their coffins and headed to the desert with their offspring and parents. He, then, ordered them to supplicate to Allah asking for His Mercy. This was in the desert of Jerusalem before the building of the Mosque.

It was said: Dāwūd (peace be upon him) climbed a rock, prostrating and supplicating to Allah Almighty. Allah sent a plague which caused the death of a huge number of people in one day and night to the extent that they could not finish burying the dead bodies after a month. The next morning, Dāwūd prostrated and they followed him in prostration during the sunrise. They did not raise their heads until Allah lifted the plague.

He said: When Allah Almighty accepts Dāwūd's intercession for the children of Israel at that time, Dāwūd summoned the children of Israel after three days. He said: **"Indeed, Allah Almighty blessed you and showered you with mercy, so show your gratitude."** They replied: Show us the way? He said: **"I command you to build a Mosque in this desert, which witnessed your salvation, so that you and the next generations keep worshipping Allah in."**

When they decided to establish the building, a righteous poor man came to evaluate their sincere repentance. He said to the children of Israel: I own a part of this land and I need it (and you have no right to refrain me). They replied: O man! all the children of Israel have a right in this land like yours. So, refrain from being the most selfish man and do not challenge us. He, then, replied: No, I am aware of my right, but you do not know. They said: you have two choices, whether to agreeably leave it or we will forcefully take it. He said: Is this prescribed in the Judgment of Allah and Dāwūd?!

He narrated: They informed Dāwūd of the story of this man and he ordered them saying: "Pay him." They said: For how much we should pay him? He said: "100 sheep." This man said: pay more. Dāwūd said: "100 cows". He said: pay more. He (Dāwūd) said: "100 camels." He said: pay more, as you are purchasing for the sake of Allah Almighty. Dāwūd said: "Because of your words, ask what you want and I will fulfil." He said: Purchase it by giving me a garden of a similar area full of olives, palm trees and grapes. He said: "Alright". He replied: You are purchasing it for the sake of Allah Almighty, so do not be stingy. He replied: "Ask whatever you want and I will fulfil. If you want I will sell you myself." He said: O prophet of Allah! Are you really going to do so? He said: "Yes, if you want to." He said: you are the most precious of people before Allah Almighty. You can only surround it with a wall and then fill it with gold or whatever you like. Dāwūd said: "This is easy." Then, this man addressed the children of Israel: This is the sincere repentant. Then, he said to Dāwūd: O prophet of Allah, I would prefer that Allah forgive my sin than to have all that, but I was testing you.

Then, they started to build the Mosque of Jerusalem. Dāwūd (Peace be upon him) transferred the rocks for them on his shoulders with the noblemen among the children of Israel till establishing the first rocks. Later on, Allah Almighty revealed to Dāwūd (Peace be upon him) that this building is sacred, and you used to shed blood. So, you won't complete it. Rather, I will give it to a son after you called Sulimān whom I will prevent him from shedding blood. He will finish the construction and this will also be credited to you (till the hereafter).

They used to pray inside it for many years till Dāwūd reached the age of hundred and twenty-seven (127). He died at the age of a hundred and forty (140). Sulimān, his successor, wished to finish the construction of the mosque of Jerusalem. Thus, he summoned the jinns and devils and allocated tasks for them. Each group is assigned for a specific task. He assigned jinns and devils to extract marble and Mahā, a pure white rock, from their metals. Then, he ordered them to build the city using marble and thin broad stones. He built twelve dwellings. Each dwelling was allocated to one group of them as they were twelve groups. After finishing the construction of the city, he started to build the mosque. He divided the devils into groups and assigned each group to extract gold and ruby stones from its metals and pure pearls from the sea. Some groups were assigned to extract gems and stones, while others were assigned to extract musk, amber and other fragrances from their sources. He collected many things that Allah Almighty alone can count.

Later on, the craftsmen were assigned to carve this high rock to transfer it to planks and shape these gems and pierce the ruby stones and pearls. During their treatment process, there was a very severe noise due to its hardness. Sulimān hated this noise, so he summoned the jinn and asked them: Do you have any trick to silently carve these gems? They replied: O Prophet of Allah! No one among the jinn of great experience and wide knowledge is more than Ṣakhr Al-ʿIfreet, so send a messenger to him to come. Then, Sulimān stamped with his ring. In his signet, he used copper for the devils and iron

for the rest of the jinn. If anyone stamped using his ring, it shone like a flash of swift lightning,, so that no one would see him, whether among the jinn or devils, but he would submit to him, if Allah, the Most Powerful, wills.

He said: He sent ten jinn with the signet. They found him on some islands of the seas. When they showed him the signet, he was terrified, so he hastened to go with the messengers. When he arrived, Sulimān asked his messenger about the actions of this ʻIfreet. They said: O Messenger of Allah, he sometimes laughed at some people. Sulimān told him: "You felt angry by voluntary hastening to me so you laughed at people?" He said: O Prophet of Allah! I did not ridicule them. I laughed because I was astonished by what I witnessed during my journey. Sulimān: "What did you witness?" He said: I passed by a man who was standing on the shore of a river. He wanted to water his mule and fill his pot. When he watered the mule and filled the pot, he wanted to call the answer of nature, so he seized his mule with the ears of the pot. Being in a frenzy state, the mule hit the pot and broke it. Thus, I laughed at the foolishness of this man who wrongly thought that the pot could seize the mule.

I also passed by a man who was sitting with a shoemaker to fix his shoe. I heard this man asking him to fix it so that it lasts four years; forgetting about the possibility of dying before that. Thus, I laughed at his negligence and ignorance.

I also passed by an old female soothsayer who assumes that she can unveil the hidden; informing people of the heavenly commands. In the past, I had seen a man burying a huge amount of gold in a place under her bed. Ironically enough, she died of hunger knowing nothing about the gold treasure under her bed while she used to inform people of the heavenly commands! That's why I laughed at her.

I also passed by a man in a city who was suffering from a chronic disease but was cured by eating onion. Then, he became a medical adviser. For any patient, he would recommend onion, although it is the most harmful thing to the extent that its harm may reach the brain! That's why I laughed at him.

When visiting some markets, I saw them measuring garlic in kilograms (by size) although it is the best medicine ever. Then, I saw them measuring pepper in grams (by weight) although it is poisonous. That's why I laughed at them.

I also passed by a group of people gathered to supplicate Allah Almighty and seek His mercy and forgiveness. During their supplication, a group of people felt bored and left them, while another group joined them. Then, I saw mercy showering those who arrived late instead of the first group. That's why I laughed, as I was astonished by the Divine will and decree.

They said: Then, Sulimān asked him: Did you know, through all these experiences and worldwide journeys, something we can use to carve the gems so that they become mouldable without any noise? He replied: O Prophet of Allah! Yes, I do. There is a white rock-like milk which is called As-Samāmour but I do not know its original metal. In fact, the eagle is the smartest bird. Thus, send an eagle and order it to leave its fledglings in a closed box overnight then fly searching for this kind of rock to hit the box to reach its fledglings.

Then, Sulimān ordered them to bring an eagle with its fledglings and put them in a rocky closed box for one day and night then free the eagle alone. When the eagle was freed it came the next night with this rock to hit the box and release its fledglings. Sulimān assigned a group of jinn to accompany the eagle to collect the amount needed for this rock. Then, it was used in making the tools to facilitate the process of silent carving. In fact, this rock, a precious gemstone, is used in engraving rings and piercing jewels till now.

He said: The Prophet Sulimān (peace be upon him) built the Mosque using white, yellow and green marble. He established its columns using Al-Mahā, a pure rock, and built its ceiling with tablets of gemstones. He decorated its ceilings and walls using pearls, rubies and other kinds of gems. He also tiled its floor using turquoise slabs. This era witnessed no building which is more beautiful or brightened than this Mosque. It lights in the darkness like a full moon. After finishing the construction process, he summoned the rabbis of the children of Israel and informed them that this was built for the

sake of Allah and that all things inside it are sincerely for Allah Almighty. He announced the last day of construction as a feast.

They said: When Sulimān (peace be upon him) built a house in Jerusalem and tiled its wall with plants and refined it, people witnessed a prodigious thing. When the pious entered it, he watched a white shadow reflecting in this wall, while for a wicked person, a black shadow is reflected. Thus, many people refrained from committing sins and indulging in treasury. He also installed in one of the corners an ebony stick. Anyone, except the prophets' offspring, who touched it will burn his hand.

Al-Awzāʿī narrated, via Rabiʿah ibn Zaid via ʿAbdullah ibn Ad-Dailamī via ʿAbdullah ibn ʿAmr ibn Al-ʿAāṣ: The Messenger of Allah (P.B.U.H) said: **"When Sulimān finished the construction of the mosque of Jerusalem, he asked his Lord to give him three things, and he gave him two of them. I wish He would give him the third one. Firstly, he asked Him to give him a huge kingdom, and he gave him. Secondly, he asked Him to grant him an authority that will never be matched by anyone after him and he granted him. Thirdly, he asked Him to prescribe that the one who enters this mosque and prays two Rakʿas will emerge from his sins as on the day his mother bore him. I wish that He accepts this."**

They said: Sulimān's construction of Baitul-Madis (of Jerusalem) lasted till Nebuchadnezzar II conquered and destroyed the city. He demolished the mosque and stole the gold, silver, pearls, rubies and all other gems in its ceilings and walls and brought them to his kingdom in Iraq.

Saʿeed ibn Al-Musaib said: When Sulimān finished the construction of Baitul-Madis, it was hard to open its doors, so Sulimān fixed it. It refused to open until he supplicated: "By the supplications of Abu Dāwūd, may the doors be opened." So they were opened. Then, Sulimān assigned for it ten thousand reciters from the children of Israel, five thousand at night and five thousand during daytime; dedicating the 24 hours to worshipping Allah.

﴿statues﴾ which means "Ṣwar" (portray). They made for him statues made of copper, alum, glass and marble in the mosques portraying the angels,

prophets and pious people so that when people saw their portray, they follow them in worshipping.

﴿basins﴾ Jifān, called Qiṣāʿ, is the plural form of Jifnah ﴿as large as reservoirs﴾ Al-Jāwab are basins used in collecting water. The singular form of Jāwab is Jābiah. Al-Aʿshī maymoun ibn Qais used the word Jābiah.

[2318] Abu Bakr Al-Ḥamshādhī informed us that Abu Bakr Al-Qaṭiʿī related to us that Ibrāheem ibn ʿAbdullah ibn Muslem related to us: Muslem ibn Ibrāheem related to us that Sahl As-Sarrāj related to us saying: I heard Al-Ḥasan saying: "Wa Jifānin Kal-Jawāb" (basins as large as reservoirs) are like the camel's cisterns or tanks.(1)

It was said that he used to invite one thousand men to eat from only one bowl.

«and cooking pots fixed" as they stay in one place and are not moved around because of their great size. They were stable. They were in Yemen. From the adjective "Rasiyāt", the mountains are described as Rawāsy (fixed in the ground).

«"Work gratefully, O family of Dāwūd!""There is an omission here. It means: We ordered them: Work, O family of Dāwūd gratefully. "Shukrān" came as Maṣdar (gratefully) means: O family of Dāwūd Work, in obedience to Allah, in thankfulness, to Him for what He has given you. ⌜Only⌝ a few of My servants are ⌜truly⌝ grateful." Ḥamzah read Yāʾ with Sukoun (to be ʿIbādee), while the rest reciters read it with Fatḥah (to be ʿIbādia). Al-Qurẓī: Gratitude is achieved through righteousness and obedience.

[2319] Others related to us that Muḥammad ibn Yaʿqoub said: Al-Khiḍr ibn Abān said that Sayyār related to us that Jaʿfar ibn Sulimān related to us saying: I heard Thābet saying: "The prophet Dāwūd (Peace be upon him) dedicated the

(1) **[2318] The assessment of the reliability of the chain of transmitters:**
- It includes the sheikh of the compiler about whom no Jarh or Taʾdil was raised (no criticism or praise was raised about him)

The authentication of Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/71, on the authority of Al-Ḥasan.

hours of day and night by dividing them among the members of his family. Thus, every hour was spent by one of Dāwūd's family in praying, so Allah Almighty described them in this Verse: [1]: ﴿Work gratefully, O family of Dāwūd!﴾.

(Qur'an 34: 14) ﴿When We decreed Sulimān's death…﴾ Commentators said: Sulimān (peace be upon him) used to stay in seclusion in Jerusalem for one year, two years, one month or two months or maybe less or more. During his seclusion, food and drink were served to him and even during the time of his death. The sign of his life was the growth of a tree every morning. He used to ask it: "What's your name?" The tree would reply: "My name is such and such." He asked it: "What's your purpose?" It would reply: "for so and so." So, he ordered to be cut it to use it for planting or medicine. One day, while he was praying, he saw a tree beneath him. When he asked it about its name, it answered: "(My name is) Al-Karroubah" (The Destroyer). When he asked it about its purpose, it replied: "I am here to destroy this mosque." Then, Sulimān said: "Verily, Allah won't allow its destruction during my era. You are the sign of my death and Jerusalem's destruction." Thus, he pulled it up from the ground and planted it in one of his gardens. Then, he supplicated: "O Allah! conceal my death from the Jinn, so that people know that Jinn do not know the unseen."

In fact, Jinn used to inform people that they could know part from the unseen and could foresee the future. After that, he entered his Miḥrāb (praying place). While he was praying, leaning on his staff, he passed away.

Ibn Zayd commented: Sulimān told the angel of death (peace be upon both of them): "If you are sent for me, let me know." He replied: "O Sulimān! I am sent for you, and you only have less than one hour left." Then, he summoned the devils and ordered them to build for him a doorless palace paved with crystal. Then, while he was praying, leaning on his staff, the angel entered (the angel of death entered and took his soul while he was leaning on his staff).

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(1) **[2319] The assessment of the reliability of the chain of transmitters:**
- It includes Al-Alkhdr ibn ibbāna who is da'if (weak) and the sheikh of the compiler is majhūl (unknown)

In another narration, one day, Sulimān told his companions: "Allah has bestowed me with such great kingdom. I lived many years in hustle and bustle, so I need to spend one full day in rest, so let this day be tomorrow." On the next day, he entered one of his palaces and ordered its door to be shut and people to be prevented from entering. He also ordered them not to send him any news, to protect himself from any bad news on that day. Then, he took his staff and went up to the roof of his palace. While leaning on his staff looking at his kingdom, a young man of good appearance wearing a white garment looked at him (while walking in front of his palace). He said: O Sulimān! As-Salamu ʿAlikoum. Then, Sulimān replied: "Wa ʿalika As-Salam, how did you enter this palace? No one is allowed to enter. Did not the gatekeeper prevent you? Did not you fear from entering my palace without my permission?" He replied: I am the one whom no one could prevent and no gatekeeper could stop me, I do not fear kings and I do not accept any bribes. I would never enter the palace without permission. Sulimān asked him: "Who gave you the permission?" He said: its Lord. Sulimān was terrified and realized that he is the angel of death. He said: "You are the angel of death, are not you?" He said: yes I am. He said: "Why did you come?" He replied: I came to take your soul. He said: "O angel of death! This is my day which I wished to spend without hearing any bad news." He said: O Sulimān! You wished for a day empty of any worries, but this day will never come in this earthly life, so stay satisfied by Allah's inevitable decree. He said: "Do as you are commanded." Then, the angel of death took his soul while he was leaning on his staff.

They said: Devils used to gather around his Miḥrāb and worshipping place wherever he was, and the Miḥrāb had a porthole in front of him and behind him, so the devil who wanted to go away would say: Am I not strong enough to enter and exit from that side, and he could penetrate it and exit from the other side, so a devil among them entered and penetrated it. In fact, all devils trying to watch Sulimān in his Miḥrāb were burned. One day, he penetrated and did not hear Sulimān's voice, then he came back and did not hear, so he reached the house and was not burnt, and he looked at Sulimān

and found that he had fallen dead, so he went out and told people that Sulimān had died. Then, they opened the doors and took him out, and found that his staff (called Minsaʾah in Abyssinia) was eaten by a creeping creature of the earth. They did not know the exact time of his death. They put this creeping creature on the staff, and left it gnawing away at the staff for a day and a night. In that way, they calculated and found that he had died a year ago!

The jinn were working in front of him and looking at him, and they thought that he was alive. They did not ask about his retention from going out to the people as he used to spend a long time praying – This is according to the recitation of Ibn Masʿoud - so they were serving him after his death for a full year. Thus, people became certain that the jinn were lying to them, and that if they had known the unseen they would know Sulimān's death and they would not spend one year in torment; working for him.

Devils told this creeping creature of the earth: If you can eat, we can serve you the most delicious meals, and if you can drink, we can serve you the most mouthwatering beverages. Yet, we can provide you with water and mud. He said: They are providing it with this wherever it was. He added: Would not you notice the mud found inside the wood, it is provided by the devils to thank it for that. This is the meaning of the saying of Allah Almighty: ﴿When We decreed Solomon's death, nothing indicated to the ˹subjected˺ jinn that he was dead except the creeping creature of earth﴾ which is the termite. It is also called Al-Qāreḥ, and it is a little creature which eats sticks.

﴿eating away his staff﴾ Minsaʾtah means his staff.

It is originally used when describing the act of guiding the sheep "Nasa'tu Al-Ghanam". Ṭurfah, an Arabic poet, used this verb also. (Nasaʾtuha means to guide the camel with the stick).

Many of the reciters read it with Hamzah, but Abu ʿAmr and the dwellers of Al-Madinah left the Hamzah. In fact, they are two different dialects. A poet used it with the Hamzah by saying "Mansaʾah".

While others left the Hamzah by saying "Mansāh".

﴿So when he collapsed﴾, means: fell to the ground, ﴿the jinn realized that if they had ⌜really⌝ known the unseen, they would not have remained in ⌜such⌝ humiliating servitude.﴾ "An" is in the position of the nominative case, because the sentence means when he collapsed, the Jinn were exposed. According to the recitation of Ibn Masʿoud and ibn ʿAbbās, it reads: "tabayanti il-Insu wal-Jinnu.." (humans and the jinn realized that if they had ⌜really⌝ known the unseen, they would not have remained in ⌜such⌝ humiliating servitude.).

It was also said that "An" is in the position of the accusative case, which means that the jinn knew and became certain that if they had ⌜really⌝ known.

Historians said: Sulimān died at the age of fifty-three (53). He spent forty (40) years of them in his kingdom, as he was crowned as a king when he was thirteen (13) years old. He started the establishment of the city of Jerusalem after four (4) years of his reign. Allah knows best.

(34: 15) His Saying: ﴿Indeed, there was for Sheba﴾ Abu Sabrah An-Nakhʿī, via Farwah ibn Musaik Al-Ghuṭayfī said: A man said: O Messenger of Allah! Tell me about Sheba, what was it, a man or a woman, or is it a land, a mountain or a valley? He (P.B.U.H) replied: **"It was neither a land nor a woman. It was a man among Arabs who had ten children, six of whom went to Yemen and four of whom went to Levant. Those who went to Yemen were Kindah, Al-Ashʿariyyun, Al-Azd, Madḥḥij, Anmār and Ḥimyar."** A man asked, 'Who are Anmar?' He said: **"Those among whom are Khathʿam and Bajilah, while those who went to Levant were ʿAmilāh, Judhām, Lakhm, and Ghassān.**

﴿in their homeland﴾ here, both implicit and explicit interpretation is permissible. All of them are applied through different recitation styles. Through implicit interpretation, it (Sheba) refers to the name of a well-known man. Through explicit interpretation, it refers to the name of a tribe such as when saying: This is Tameem, referring to the name of a tribe. This is the choice of Abu ʿUbaid as he recites: "Fee Masākinihim" (in their homelands) [using the plural form instead of the singular form "Maskanihim" (their homeland)].

Regarding this word, there are different recitation styles. Ḥamzah and An-Nakhʿī chose the singular form and read Kāf with Fatḥah to be "Maskanihim".

Yaḥyā ibn Waththāb, Al-Aʿmash, Al-Kisāʾī, and Khalaf chose the singular form and read Kāf with Kasrah, while the rest reciters chose the plural form as they read: "Fee Masākinihim"

﴿a sign﴾ "Ayah" means a sign proving Our Oneness and Power.

Then, He explains saying: ﴿two orchards﴾ Janatān in Arabic refers to two orchards ﴿one to the right and the other to the left.﴾ For those who stand at its middle ⌜They were told:⌝ ﴿Eat from the provision of your Lord, and be grateful to Him.﴾ for His blessings. This is the end of the explanation.

Then, He says: ﴿⌜Yours is⌝ a good land﴾, which means that your land is a good land, not a marshland.

Ibn Zayd said: They had never seen a mosquito, fly, flea, scorpion, or snake, in their homeland. Travellers entered their land while lice and bugs attached to their clothes. Upon approaching their houses, all these creatures would die. When a person entered those two orchards carrying a basket on his head (used for gathering fruit), he would go out with a pot full of all kinds of fruits without picking anything with his own hands (because they were so plentiful and ripe). This is the meaning of ﴿a good land﴾ with fresh air. ﴿and a forgiving Lord.﴾ who forgives the sins and who is the Most Generous.

(Qur'an 34: 16) ﴿But they turned away.﴾ Wahb said: Allah sent to Sheba thirteen prophets. They called them to worship Allah Almighty, reminded them of the blessings that He had bestowed upon them and warned them of His punishment. Yet, they denied them and said: "We do not see any Divine blessings bestowing us, so tell your lord you assume to prevent us from this blessing if he could". This is the meaning of ﴿But they turned away.﴾.

﴿So We sent against them a devastating flood﴾ Al-ʿArim is the dam which hinders water from flowing. Its singular form is "ʿArimah" and it is derived from "Al-ʿArāmah" which originally means strength and power.

According to Ibn ʿAbbās, Wahb and others, this dam, built by Belqis as mentioned in some narrations, was the source of water for their two orchards. After her coronation, her people fought against each other for the valley's water share. She ordered them to stop fighting but in vain. Thus, she abandoned them and stayed in one of her palaces. When evil spread among them, they felt regret and asked her to return but she refused. They told them: "Return back or we will kill you." She replied: "You are disobeying me and you have no wisdom." They said: Verily, we will obey you, as we did not find any good after you. Then, she returned and ordered them to build a dam (called Al-Musannah in the language of Ḥimyar) between the two mountains using rocks and tar with three gates one on top of the other. Beneath them, she established a huge pond with twelve thousand canals pouring into their rivers. When they witnessed rainfall into trees and Yemen's valleys, the flood was hindered by the dam. Then, she ordered them to open the upper door, so the water was poured into the pond. She ordered the mount to be thrown in the pond. Some mounts were swifter than others. When all of them were out, water share was distributed among them in that way. This lasted till Sulimān knew about them. After that, they managed their life in that way. They used to provide themselves with water from the upper gate first then from the second one then from the third lowest one. They had a sustainable water supply. When they showed their transgression and disbelief, Allah Almighty sent them a (large) rat called "Al-Khuld" which made a hole in it from below. Thus, water drowned their gardens, and ruined their land.

Wahb said: "They knew from their soothsayers that the dam would be destroyed because of a rat. So they brought cats and placed them between every two rocks, but when the decree came to pass, a red rat overran the cat and went into the dam, making a hole in it. It gnawed at the bottom of the dam until it became weak. They did not notice that. When the time of the floods came, the waters hit the structure and it collapsed. Then, the flood rushed through the bottom of the valley and destroyed and drowned their properties. Their houses were buried under sand and they were scattered and dispersed.

Being inspired by their story, Arabs coined a proverb, as they used to describe the state of dispersed people saying: "Tafaraqu Aydi Sabaʾ wa Ayādee Sabaʾ" (They have been scattered like Sabaʾ in all directions.". This is the meaning of: ﴿So We sent against them a devastating flood﴾.

It was said that Al-ʿArim refers to the heavy rain as it is originated from Al-ʿArāmah which means rebellion and disobedience.

﴿and replaced their orchards with two others producing bitter fruit﴾. According to the popular recitation, it was read with Tanween (genitive annexation), while Abu ʿAmr and YaʿqoubYa read it with Iḍāfah (addition). Both share convergent meanings, as the Arabs used to say: "Fee Bustan Fulan Aʿnābu Karam/ Aʿnābun Karam" (The garden of such-and-such has a lot of grapes). When modifying the grapes (Aʿnābu) with generosity (Karam), it means that grapes belong to it. Sometimes, generosity refers to grapes as it was a fruit denoting generosity.

"Al-Aukul" means fruits.

According to the majority of the commentators, Al-Khamṭ means Al-Arāk.

It was said that it refers to all trees with thorns. It was also said that it refers to thorny trees.

Others said: It refers to every plant with an unbearable bitter taste.

According to the narration of Ibn ʿAbbās, "Athl" is tamarisk. It was said: It is a tree similar to that of tamarisk yet it is greater.

Al-Ḥasan said: "Al-Athl" means wood. Qatādah said: It is a type of wood, while others said that it means Samur trees (Acacia tortilis).

﴿and a few ⌜sparse⌝ thorny trees.[[lit., lote trees.]]﴾ Qatādah said: After having the best trees, Allah made their trees the worst trees due to their deeds.

Al-Kalbī said: They were enjoying deep shades of the trees and the delicious fruits of Al-Arāk and Sidr, yet they refused to follow the Messengers (peace be upon them).

(Qur'an 34: 17) ﴿This﴾ what We had done to them.

﴿is how We rewarded them for their ingratitude. Would We ever punish except the ungrateful?﴾, means due to their disbelief. It is in an accusative case, as it means that We punished them because of their disbelief, Would We ever punish ⌜anyone in such a way⌝ except the ungrateful?!

People of Kufah read it with Noon and read Zāy with Kasrah, while Rāʾ is in the state of Naṣb (to be: Nujāzee ilā Al-Kafoura). This is the choice of Abu ʿUbaid, as he said: This is because He Almighty said "Jazaynāhum" (We rewarded them) and did not choose the passive form: "Jūzū" (they were rewarded). The rest reciters read Yāʾ with ḍamah and Zāy with Fatḥah, while Rāʾ is in the state of Rafʿ (to be Yujāzā ilā Al-Kafouru) It means: Would We ever prescribe such punishment except for the ungrateful disbelievers?!

Mujāhid commented: "Nujāzee" (reward) here means "Nuʿāqeb" (to punish).

(Qur'an 34: 18) ﴿We had also placed between them and the cities We showered with blessings﴾; referring to Levant.

﴿towns within sight of one another﴾ which are connected to one another, the second town can be seen easily from the first because they are near.

Al-Ḥasan said: A person could take their noontime rest in one town and stay overnight in another. He also said: women could go out with their spindle holding on her head their basket. After buying all their handicrafts, they always returned to their homes with a basket full of fruits. The distance between Yemen and the Levant was like that.

Ibn ʿAbbās said: "towns within sight of one another" means Arabic towns between Al-Madinah and the Levant.

Saʿeed ibn Jubair: They are towns which existed between Maʾrab and the Levant. Mujāhid said: They are in the area of As-Sarawāt.

Wahb ibn Munabeh said: They are the towns of Sanaʿāʾ.

﴿And We set moderate travel distances in between,﴾ means that We make the distance between their towns and the towns which We had blessed like the distance between two houses or two towns. They could take their noontime rest

in one town and stay overnight in another. We told them: ﴿Travel between them by day and night﴾, anytime you want, ﴿safely﴾; without any kind of fear from the enemy, starvation, thirst as you do not need to carry any food or water (because it is available everywhere). Yet, they showed their ingratitude and transgression, as they could not endure this Well-being! They said: "If the harvest of our gardens was farther than this, we would desire it more."

(Qur'an 34: 19) But they said, ﴿Our Lord! Make ˹the distances of˺ our journeys longer,﴾ make stations between us and Levant through the empty wilderness to travel in caravans carrying our supplies and drink. Thus, Allah accepts their supplication.

Reciters follow different recitation styles in this Verse. Ibn Katheer and Abu ʿAmr read: "Rabanā Baʿid" in the form of a supplication; asking Allah to elongate the distance. This is the narration of Hāshem quoting the reciters of the Levant. Ibn Al-Ḥanafiyyah and Yaʿqoub read Bāʾ with ḍammah to be "Rabunā" and read ʿAin and Dāl with Fatḥah in the form of a report. This is the choice of Abu Ḥātem. They wickedly and impudently asked for distance elongation. The rest reciters read Bāʾ with Fatḥah to be"Rabbanā" and added Alif and read ʿAin with Kasrah and Dāl with Sukun (Jazm) to be "Bāʿid" in the form of a supplication. Allah Almighty, then, accepted their supplication. He said: ﴿wronging themselves﴾ through disbelief, ingratitude, tyranny and disobedience. ﴿So We reduced them to ˹cautionary˺ tales,﴾ as an exemplary model. ﴿and scattered them utterly.﴾ Ash-Shaʿbī said: Ghassān went to the Levant, while Al-Anṣār went to Yathrib. For Khuzāʿah, they went to Tihāmah, while for Al-Azd, they went to Oman.

Ibn Isḥāq said: They claimed that ʿImrān ibn ʿĀmer, their leader who was a soothsayer, saw a group of people will be scattered and the stations between their journeys became longer. Thus, he told them: "I foresaw that you will be dispersed, so if anyone of you wants to go far and have a strong camel and a fresh provision, he should go to Kasen or Karoud (Kurdish lands). The tribe of Wādiʿah ibn ʿAmr hastened to it. He added: "If anyone of you wants to

live in a city with dignity, he should go to An-Nashr. The tribe of Ghazu ibn ʿAmr, who was known as "Bāreq" and who will fight against you, hastened to it. "If anyone of you wants a pleasant life and safe sanctuary, he should go to Jordon. The tribe of Khuzāʿh went there. If anyone of you wants the long-rooted wealthy date trees, he should go to Yathrib, the house of date trees. The tribe of Al-Aws and Al-Khazraj went there. If anyone of you long for wine and leavened dough, gold and silk, monarchy and sovereignty, he should go to kuthā and Buṣrā and this was the choice of Ghassān, Banu Ghafnah, the kings of the Levant and those who were among them in Iraq.

﴿Surely in this are lessons for whoever is steadfast, grateful.﴾ Muṭṭaraf said: It is the believer who, if something good befalls him praises his Lord, and if something bad befalls him, he endures it with patience.

(Qur'an 34: 20) ﴿Indeed, Iblîs' assumption about them has come true,﴾ People of Kufah read emphasized Dāl (to be ṣaddaqa) and his is the recitation of Ibn ʿAbbās and the choice of Abu ʿUbaid.

﴿Iblîs' assumption about them﴾ means that he thought about them, as he said: ﴿By Your Glory! I will certainly mislead them all.﴾ (38:82). He also said: ﴿…and then You will find most of them ungrateful.﴾ (7:17). Then, he is correct in his assessment of them as he succeeded in misleading them persuading them to follow him.

The rest reciters read "ṣadaqa" with an Unemphasized Dāl. It means that he was right in his opinion about them; the folk of Sheba.

Mujāhid said: about all people except those who obey Allah, ﴿so they ⌜all⌝ follow him, except a group of ⌜true⌝ believers.﴾

(Qur'an 34: 21) ﴿He does not have any authority over them, but﴾ as We allowed him to have authority over them.

﴿⌜Our Will is⌝ only to know﴾ to see, distinguish and recognize in an explicit way to fairly send our reward or punishment as we knew it before its happening after sending Our infliction.

Al-Ḥasan said: By Allah, he did not hit them with a stick, a sword, or a whip, but he deluded them with empty hopes and false promises.

﴿those who believe in the Hereafter from those who are in doubt about it.﴾ ﴿And your Lord is a ˹vigilant˺ Keeper over all things.﴾

(Qur'an 34:22) ﴿Say﴾ O Muḥammad to your contemporary polytheists, ﴿Call upon those you claim: to be divine ﴿besides Allah.﴾ Then, He describes them (idols): ﴿They do not possess ˹even˺ an atom's weight either in the heavens or the earth,﴾ they have no power to cause good or evil, or hurt or benefit, so how could they be deities? ﴿nor do they have any share﴾ "Shirk", here, means share ﴿in ˹governing˺ them;﴾ means heavens and earth. ﴿Nor is any of them a helper to Him.﴾

(Qur'an 34: 23) ﴿No intercession will be of any benefit with Him, except by those granted permission by Him.﴾ Denying their assumption when they said: ﴿These are our intercessors with Allah.﴾ (10: 18). Unlike ʿĀṣem, Abu ʿAmr, Al-Aʿmash, Ḥamzah, Al-Kisāʾī read Alif with Ḍamm (to be in the passive form: "Udhina" [to whom permission is granted]), while others read it with Fatḥah (to be in the active form: "Adhina" [to whom He gives permission]).

﴿˹At last,˺ when the dread is relieved﴾ Ibn ʿĀmer and Yaʿqoub read both Fāʾ and Zāy with Fatḥah (to be in the active form: "Fazzaʿa"), while the rest recites read Fāʾ with Ḍamm and Zāy with Kasrah (to be in the passive form "Fuzziʿa") which means that He relieved dread from their hearts.

[2320] Ibn Fanjaweeh informed me that Ibn Ḥabash related to us that Abu ʿUbaid Al-Qāḍyy informed us that Al-Ḥasan ibn Muḥammad ibn Aṣ-Ṣabbāḥ informed us that Abdul-Wahāb informed us via Mosā Al-Aswārī via Al-Ḥasan that he used to read it with Rāʾ (instead of Zāy) to be "Furigha" (to be drained) which means that their heart would be emptied from the sense of fear [1]

(1) **[2320] The assessment of the reliability of the chain of transmitters:**
- It includes Mūsá ibn Sayyār who is majhūl (unknown).
The authentication of the Ḥadīth:
- It was not found

Determining the group described here is a controversial issue. Who are they? And what is the reason for relieving dread from their hearts?

Some said: they are the angels.

They disagreed about the reason for this.

A group said that the dread is relieved from their hearts when experiencing awe upon hearing the Words of Allah Almighty.

[2321] ʿAbdullah ibn Ḥāmed Al-Wazzān informed us that Ismāʿel ibn Muḥammad ibn Ismāʿel informed us that Al-Ḥasan ibn ʿAli ibn ʿAffāan related to us that Ibn Numayr related to us via Al-Aʿmash via Muslem via Masrouq via ʿAbdullah:

When Allah Almighty speaks to send a revelation, the inhabitants of the heaven hear a voice resembling the sound of a chain being dragged upon a rock. They would reach the highest levels of fear (swoon) then prostrate. When they realize that it is the sound of the Divine Revelation, the fear resides from their hearts. The inhabitants of the heaven say (to each other): [1]: ﴿What did your Lord say?' They reply: 'The truth, and He is the Most High the Great﴾ (34:23).".

[2322] ʿAbdullah ibn Ḥāmed informed us that Abu Al-ʿAbbās Aḥmad ibn Muḥammad ibn Abu Saʿeed Al-Bazzāz informed us that ʿAli ibn Ishkāb related to us that Abu Muʿāweah related to us via Al-Aʿmash via Muslem ibn Subaiḥ via Masrouq via ʿAbdullah that the Messenger of Allah (P.B.U.H) said:

"When Allah, the Exalted, speaks to send revelation, the inhabitants of heaven hear the clanging of a bell from the heavens like a chain being dragged across a rock, and they swoon. They continue to remain like that until Jibril comes to them.

(1) **[2321] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for Al-Ḥasan bin ʿAlī, who is Saduq (trustful) and the sheikh of the compiler about whom no Jarh or Ta'dil was raised (no criticism or praise was raised about him).

The authentication of the Ḥadīth:
- It was reported byAbū Dawūd, Book of the Sunnah, Chapter: the Qur'an (4738), and At-Ṭabarī in ((Jami' Al-Bayan)) 22/90, on the authority of ʿAbdullāh bin Mas'ud.

When he comes to them, they recover and say: 'O Jibril, what did your Lord say?' He would say: 'The truth,' and they would say: 'The truth, the truth.'".(1)

This Hadith is explained through another Hadith:

[2323] Abu Muḥammad ʿAbdullah ibn Muḥammad Al-Faqeeh informed us that Abu Bakr Aḥmad ibn Isḥāq ibn Ayoub informed us that Bishr ibn Musā informed us That Al-Ḥumaidī related to us that Sufiān related to us that ʿAmr ibn Dinār related to us saying: I heard ʿIkrimah saying: I heard Abu Hurayrah saying: Allah's Prophet (P.B.U.H) said:

"When Allah decrees a matter in heaven the angels move their wings in submission to His word which is like a chain on a smooth stone. Then when their hearts are delivered from fear they say, 'What did your Lord say?' and receive the reply, 'That which He said is the truth and He is the Most High and the Most Great.(2)

[2324] ʿUqail ibn Muḥammad told me that Al-Muʿāfā ibn Zakariyyiā informed me that Muḥammad ibn Jareer informed me that Zakariyyiā ibn

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(1) **[2322] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for Ai bin ishkāb who is trustful, and no Jarh or Ta'dil was raised abot the Shaikh of the compiler (no criticism or praise was raised about him).

The authentication of the Ḥadīth:
- See: the authentication of the previous Ḥadīth. Al- Albānī classed it as sahih (authentic) in ((Ṣaḥīḥ al-Jāmiʿ) (436).

(2) **[2323] The assessment of the reliability of the chain of transmitters:**
- It is da'if (weak), it includes the sheikh of the compiler who is weak, no Jarh and Ta'dil was not raised about the sheikh of his sheikh (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:
- Al-Bukhārī reported it in the interpretation of Surat Al-Hijr, the chapter on his saying: {except the one eavesdropping} (4701), and Surat Saba, the chapter: "when the dread ˹of Judgment Day˺ is relieved from their hearts" (4800) and Oneness, Uniqueness of Allah (tawḥīd), the chapter on the words of Allah Almighty: { No intercession will be of any benefit with Him, except by those granted permission by Him } (7481), At- Tirmidhī in the interpretation of Surat Saba (3223) and he said: This is a good and authentic Ḥadīth, and Ibn Majah in the Sunnah, Chapter: Concerning what the Jahmiyyah denied (i.e., seeing Allah in the Hereafter, etc.) (194), and At-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/91, on the authority ofAbū Hurairah.

Abbān Al-Miṣṣrī related to us that Nuʿaim related to us that Al-Waleed ibn Muslem related to us via ʿAbdul-Raḥmān ibn Yazeed ibn Jāber via ibn Abu Zakariyyiā via Rajāʾ ibn Ḥaywah ibn An-Nawwās ibn Samʿān said: The Messenger of Allah (P.B.U.H) said:

When Allah wants to send a revelation, heavens are extremely shaken or (he said: thundered) out of fear from Allah. When the inhabitants of heaven heard this, they swoon and prostrated. The first one who raises from prostration is Jibril. Then, Allah speaks to him with the revelation He wants. After that, Jibril passes by the angels and once he passes by a heaven, its angels ask him: O Jibril, What did your Lord say?', Jibril replies: "The truth and He is the Most High and the Most Great." Then, they repeat Jibril's words. Then, Jibril is sent with the Divine Revelation as prescribed. (1)

[2325] In another narration via Ibn Jareer, Yaʿqoub related to us that Ibn ʿUlayyah related to us that Ayoub related to us via Hishām ibn ʿUrwah: Al-Ḥārith ibn Hishām asked the Messenger of Allah (P.B.U.H) saying:

"How does the Divine revelation come to you?" He replied, **"The Angel comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said. Sometimes, the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says. This type of Divine Revelation is the easiest on me."** (2)

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(1) **[2324] The assessment of the reliability of the chain of transmitters:**
- It includes the Sheikh of the compiler and Zakaria bin Aban, whom I did not find biography

The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/91, on the authority of Al-Nawwas bin Sama'an

(2) **[2325] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for the sheikh of the compiler, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:
- It was reported by Al-Bukhārī in the book of Revelation, chapter (2), and Beginning of Creation, Chapter: The reference to angels (3215), Muslim in the virtues Chapter: The Prophet (SAW) Sweated When It Was Cold, And When The Revelation Came

*Others said: the reason for their dread is the coming of the Hour.

Al-Kalbī said: The period between Jesus and Muḥammad (Peace be upon both of them) was very long, as no messenger was sent for five hundred and fifty years. When Allah sent Muḥammad, Allah assigned Jibril to deliver the Message to Muḥammad then the angels heard the voice. They thought that the Hour is coming, thus they swoon due to this strong sound. While Jibril was descending, he passed by the inhabitants of each heaven. After they were relieved they raised their heads and asked each other: "What did your Lord say?" They did not know what was happening but they replied: "The truth and He is the Most High and the Most Great."

For the inhabitants of the heaven, Muḥammad's Prophecy is one of the signs of the Hour approaching. Thus, when Allah Almighty sent him, the inhabitants of the heaven were terrified as they undoubtedly know that the Hour is approaching.

In Addition, Aḍ-Ḍaḥāk said: when guardian angels in succession, angels assigned for the inhabitants of the earth to record their deeds, descended, a very strong voice was heard. The angels who are beneath them will think that it is the Hour so they prostrated and swoon till they are told that it is not the Hour.

This is a Divine affirmation asserting that the angels themselves, having this attribute, could not intercede to anyone except with permission. If so, when looking at their state upon hearing the voice of His revelation, what is about the idols?!

A group said that the polytheists are the intended.

Al-Ḥasan and Ibn Yazeed said: This means that until when fear is removed from the polytheists' hearts at the time of their death. To prove the argument

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To Him (2333), At- Tirmidhī in the book of Virtues, Chapter: What Has Been Related About How The Revelation Would Descend Upon The Prophet (SAW) (3634), Al-Nisa'i in the Commencement of the Prayer, Chapter: Collection of what was narrated concerning the Quran, 2/146-148, Aḥmad in ((Al-Musnad)) 6/158 (25252), 257 (26198), Mālik in the call to prayer (425), and At-Ṭabarī in ((Jāmi' al-Bayān)) 22/91, on the authority of Al- Ḥārith bin Hishām.

against them, the angels asked them: "What did your Lord say" during your earthly life?" they would reply: "The truth". They will admit it but when it is too late. The evidence proving this interpretation is at the end of the Chapter as Allah says: ﴿If only you could see when they will be horrified with no escape ⌜on Judgment Day⌝!﴾ (34:51)

(Qur'an 34: 24) Ask ﴿Who provides for you from the heavens and the earth?﴾ Say, ﴿Allah! Now, certainly one of our two groups is ⌜rightly⌝ guided; the other is clearly astray.﴾ This is a fair argument, as when one neutrally says: "One of us is the liar" although he knows that he is the honest one and the other is the liar.

The meaning: We both are not following the same path; one of us is guided while the other is astray. The Prophet and his followers are in guidance and those opposing him are astray. This is an implicit denial which is more effective than explicit denial.

It was also said that this is a sarcastic style, as he has no doubts about his religion. This is shown through the poetic lines of Abu Al-Aswad.

(Paraphrasing: He is asking if they are worthy of love, although he truly believes that they are).

Others said: The coordinating conjunction"Aw" (or) means "Waw" (and). This means that we are rightly guided and you are clearly astray. This is like the saying of Jareer:

(The poet mentioned the two tribes "Thaʿlabah" and "Fawāres" and used the coordinating conjunction"Aw" while intending the meaning of addition.)

(Qur'an 34: 25-26) Say, ﴿You will not be accountable for our misdeeds, nor will we be accountable for your deeds.﴾ Say, ﴿Our Lord will gather us together, then He will judge between us﴾ the verb "Yaftaḥ" means to judge. ﴿with the truth. For He is the All-Knowing Judge.﴾

(Qur'an 34: 27) ﴿Say, ﴿Show me those﴾ idols ﴿you have joined with Him as partners.﴾ Have they created on earth any creature or do they have a share

in ˹the creation of˺ the heavens? The same meaning and interpretation are mentioned in Surat Fāṭir (The Originator) known as Surat Al-Malāʾikah (The Angels) and Surat Al-Aḥqāf (The Wind-Curved Sandhills).

Then He says: ﴿No! In fact, He ˹alone˺ is Allahthe Almighty, All-Wise.﴾ And He is the most Strong and Most Dominant who could prevent whoever He wants while no one could prevent Him, as He is the Mighty and the Avenger against the disbelievers and opponents. He is the Wise who manages all His creatures. How shall He have a partner in His Kingdom?!

(Qur'an 34: 28) ﴿We have sent you only as a deliverer of good news﴾ to all mankind including Arabs, non-Arabs and all other nations.

[2326] ʿAbdullah ibn Ḥāmed informed us that Muḥammad ibn Jaʿfar informed us that ʿAlī ibn Ḥarb related to us that Ibn Fuḍail related to us that Yazeed ibn Abu Zyād related to us, via Mujāhid and Muqsem via Ibn ʿAbbās that the Prophet (P.B.U.H) said:

"I have been conferred upon five (things)- with no pride- (and these are): I have been sent to all the red and the black and the earth has been made a means of purification and a Masjid for me. The spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession so I reserved it to my Ummah on the Day of Resurrection and it will be accepted if Allah wills for those who do not associating anything with Allah." (1)

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(1) **[2326] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him), and Yazīd bin Abi Ziyad is da'if (weak).

The authentication of the Ḥadīth:
- Aḥmad exclusively reported it in ((Al-Musnad)) 1/250 (2256) 1/301 (2742) on the authority of Ibn ʿAbbās.
- The Ḥadīth is supported by: the Ḥadīth ofAbū Hurairah at Al-Bukhārī in Jihad and Expeditions, chapter: the Prophet's saying: ((Allah made me victorious by awe (of frightening my enemies) for a distance of one month's journey)) (2977), Interpretation of Dreams, Chapter: The seeing of keys in one's hand (7013), and Muslim in the book of Mosques (523).

It was said that it means: (he is) "Kāffan" (a guard) for all people; protecting them from disbelief and calling them to Islam. The letter Hāʾ here is for exaggeration ﴿and a warner to all of humanity, but most people do not know.﴾.

(Qur'an 34: 29-30) And they ask ⌜the believers⌝, ﴿When will this threat come to pass, if what you say is true?﴾ Say, ⌜O Prophet,⌝ ﴿A Day has ⌜already⌝ been appointed for you, which you can neither delay nor advance by a ⌜single⌝ moment.﴾

(Qur'an 34: 31) ﴿The disbelievers vow, ﴿We will never believe in this Qurʾān, nor in those﴾ Scriptures ﴿before it.﴾

Then, Allah Almighty informs us about their state: ﴿If only you could see﴾ O Muḥammad!

﴿when the wrongdoers﴾; means the disbelievers.

﴿will be detained before their Lord, throwing blame at each other!﴾ Yarjiʿu Al-Qawl means to blame each other and argue with each other. ﴿The lowly ⌜followers⌝ will say to the arrogant ⌜leaders⌝,﴾ ﴿Had it not been for you, we would certainly have been believers.﴾.

(Qur'an 34: 32-33) The arrogant will respond to the lowly, ﴿Did we ever hinder you from guidance after it came to you? In fact, you were wicked ⌜on your own⌝.﴾ (32) The lowly will say to the arrogant, ﴿No! It was your plotting by day and night﴾ means that you plot against us night and day. Arabs used to say: ….and such-and-such is fasting all day and praying all night. The poet also describes the night as a sleeping person because it is the time when people usually sleep.

It was said: "plotting by day and night" means that they were safely enjoying them, as His saying: ﴿…who were spoiled for so long…﴾ (57: 16) and others conveying the same meaning.

﴿when you ordered us to disbelieve in Allah and to set up equals with Him.﴾ They will ⌜all⌝ hide ⌜their⌝ remorse﴾ The verb "Asarroū" means that they showed their regret. This has two interpretations. It may convey the meaning of concealing and revealing.

﴾when they see the torment. And We will put shackles﴿ in the Hellfire, ﴾around the necks of the disbelievers﴿ both the leaders and their followers. ﴾Will they be rewarded except for what they used to do?﴿ in the earthly life.

(Qur'an 34: 34) ﴾Whenever We sent a warner﴿ a messenger ﴾to a society,﴿

﴾its elite﴿; its leaders and affluent, would say, ﴾We truly reject what you have been sent with.﴿.

(Qur'an 34: 35) Adding, ﴾We are far superior ⌜to the believers⌝ in wealth and children,﴿ than you and if He is not satisfied with our religion and deeds, He would never grant us wealth and children ﴾and we will never be punished.﴿ as you say.

(Qur'an 34: 36) Say, ⌜O Prophet,⌝ ﴾Surely ⌜it is⌝ my Lord ⌜Who⌝ gives abundant or limited provisions to whoever He wills﴿ and this is not a sign of their consequences or their final destination.

﴾But most people do not know.﴿ this truth.

(Qur'an 34: 37) ﴾It is not your wealth or children that bring you closer to Us.﴿ Zulfā means to be nearer to someone ﴾But﴿ "Ilā" conveys the meaning of an exception ﴾those who believe and do goodit is they who will have a multiplied reward﴿ and a good deed gets a ten-fold reward.

The relative pronoun "Man" has two ways of Iʿrāb. The first one is that it is in the position of the accusative case, while the second one is that it is in the position of the nominative case to be (And it is only who believe).

﴾for what they did, and they will be secure in ⌜elevated⌝ mansions.﴿ Al-Ghurufāt means degrees. According to the popular recitation, "Jazāʾu-ḍiʿfi" (a multiplied reward) is read with an addition. For Yaʿqoub read "Jazāʾn" with Naṣb and "Aḍ-ḍiʿfu" with Rafʿ. There is an inversion here. It means: "Those will have a multiplied reward".

According to the popular recitation, Al-Ghurufāt is read in its plural form and this is the choice of Abu ʿUbaid. He said: this is true as He uses the plural form "Ghurafā": in ﴾…We will certainly house them in ⌜elevated⌝ mansions

in Paradise…﴾(29:58). Al-Aʿmash and Ḥamzah read it with the singular form: "fil Ghurfah" (in the ˹elevated˺ mansion).

(Qur'an 34: 38) ﴿As for those who strive to discredit Our revelations,﴾ and refute Our argument and scripture challenging Us thinking that they can flee from Our punishment and beat Us ﴿it is they who will be confined in punishment.﴾

(Qur'an 34: 39) Say, ˹O Prophet,˺ ﴿Surely ˹it is˺ my Lord ˹Who˺ gives abundant or limited provisions to whoever He wills of His servants.﴾

﴿And whatever you spend in charity,﴾ Saʿeed ibn Jubair said: without being extravagant or niggardly. ﴿He will compensate ˹you˺ for it.﴾ Al-Kalbī said: "whatsoever you spend in charity and goodness, He will replace it by rewarding you in the earthly life or later in the Hereafter.

[2327] Al-Ḥusain ibn Muḥammad ibn Al-Ḥusain informed me that Aḥmad ibn Jaʿfar ibn Ḥamdān ibn ʿAbdullah informed us me that ʾUbai informed us that ʿAlī ibn Dāwoud Al-Qanṭarī informed us that ʿAbdullah ibn Ṣāleḥ informed me that Al-Laith ibn Saʿd informed me that ʿAmr ibn Al-Ḥārith via Abu Yunus, the freed slave of Abu Hurayyrah, and others, via Abu Hurayyrah, that the Messenger of Allah (P.B.U.H) said:

"Allah Almighty told me: "Spend, I will spend on you." (1)

[2328] ʿAbdullah ibn Ḥāmed informed me that Aḥmad ibn Muḥamad ibn Shādhān informed me that Jabghwaih ibn Muḥamad informed me that Ṣālih ibn Muḥammad informed me, via Sulimān ibn ʿAmr via Abu Ḥāzem via Anas ibn Mālik that the Prophet (P.B.U.H) said: **"Every night A caller**

(1) **[2327] The assessment of the reliability of the chain of transmitters:**
- It includes Ja'far bin Hamdan about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:
- It was reported by Al-Bukhārī in the interpretation of Surah Hud, chapter of his saying: { and His Throne was upon the waters} (4684), and Supporting the Family, Chapter: The superiority of providing for one's family (5352), Muslim in the book of zakat, Chapter: Encouragement to spend (993), and Aḥmad in ((Al-Musnad)) 2/242 (7298), 2/464 (9985).

calls out: "born but you will inevitably die". The other one calls out: "establish and it will inevitably be destroyed. One calls out: O Allah! Give him who spends something, in place of what he spends.", while the other one calls out: "O Allah! Give destruction to him who withholds". One calls out: "Would that people had not been created", while the other one calls out: Would that people, after being created, think about the purpose of their life." (1)

[2329] Al-Ḥusain ibn Muḥammad Al-Ḥāfeẓ informed me that Musā ibn Muḥammad informed me that Al-Ḥasan ibn ʿAluwiyh informed me that Ismāʿeel ibn ʿEisā informed me that Al-Musaib informed me that Muḥammad ibn ʿAmr informed me via Yaḥyā ibn ʿAbdul-Raḥmān via his father: ʿUmar told Ṣuhaib: You do not keep anything (for the next day). He replied: "I heard the Saying of Allah Almighty: ﴿And whatever you spend in charity, He will compensate ⌜you⌝ for it. For He is the Best Provider.﴾. (2)

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(1) **[2328] The assessment of the reliability of the chain of transmitters:**

- It is very weak, since it includes Ṣāliḥ bin Muḥammad who is accused and saqit (rejected), and Sulaiman bin ʿAmr who is a liar, and it also includes transmitters whom were are not found.

The authentication of the Ḥadīth:

- His saying: ((O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allah! Destroy the one who withholds (charity, etc))) has its proofs; it was reported by Al-Bukhārī in the book of Zakah, chapter: Allah Almighty says { As for him who gives (in charity) and keeps his duty to Allah.} (1442), Muslim in the book of Zakah, Chapter: The one who spends and the one who withholds (1010), and Aḥmad in ((Al-Musnad)) 2/305 – 306 (8054) with the transmission of the Ḥadīth ofAbū Hurairah, 5/197 (21721) with the transmission of the Ḥadīth ofAbū Darda'. See: ((Mishkat Al-Masabih)) by Al- Albānī (1860), ((Sahih al-Targhīb wa-al-tarhīb)) by Al-Albānī (914), ((Silsilat al-aḥādīth al-ṣaḥīḥah)) by Al- Albānī 2/590 (920). ((Ṣaḥīḥ al-Jāmiʿ)) by Al- Albānī (1332) on the authority of ʿAbd-al-Raḥmān bin Sabra. As for his saying: ((A caller calls out: "born but you will inevitably die...)) As-Suyuti attributed it to Al-Bayhaqī with the narration of Al-Zubair, may Allah be pleased with him, and Al-Albānī classed it as da'if (weak) in ((Da'if Al-Jami') (5189). The Ḥadīth was mentioned by Al-Asbahani in ((Al-ʿAẓmah)) 3/996, Al-Dailami in ((Musnad Al-Firdaws)) 4/51, and Al-Ajlouni in ((Kashf Al-khafā')) 2/183 with similar words.

(2) **[2329] The assessment of the reliability of the chain of transmitters:**

- It is very weak due to Al-Musayyib bin Sharīk who is matrūk (discarded), Ismail bin Isa: who is disputable and Mūsá bin Muḥammad whose biography was not found.

[2330] Abu Sufiān Ath-Thaqafī informed me that Al-Faḍl ibn Al-Faḍl Al-Kindī informed me that Al-Ḥasan ibn Yazdād Al-Khashshāb informed me that Swaid ibn Saʿeed informed me that ʿAbdul-Ḥameed ibn Al-Ḥasan via Muḥammad ibn Al-Munkadir via Jābir ibn ʿAbdullah: the messenger of Allah (P.B.U.H) said:

"Every act of kindness is a charity. The act of a man to protect his honour is a charity. Whenever a believer spends money, Allah guarantees the return except what was spent for a building or a sin." ʿAbdul-Ḥameed said: then, I asked Muḥammad: What does it mean to protect his honour? He said: **by paying for the poet or a man with an evil tongue.** (1)

Mujāhid said: If one of you owes money, he should not exaggerate in charity by interpreting this Verse: ﴿And whatever you spend in charity, He will compensate﴾. Verily, provision has been prescribed, and he may have a limited provision and spend charity as if he is affluent. This Verse means: Any compensation is from Him. A man may spend all his wealth in charity but live the rest of his life as needy.

The following Hadith supports Mujāhid's interpretation:

[2331] According to the narration of Abu Sufiān Al-Ḥusain ibn Muḥammad ibn ʿAbdullah Ath-Thaqafī who said: Muḥammad Ibn Al-Ḥasan ibn Bishr informed me that Abu Bakr ibn Al-Khaṣeeb informed me that Muʿadh ibn Al-Muathnī informed me that ʿAmr ibn Al-Ḥuṣain informed

(1) **[2330] The assessment of the reliability of the chain of transmitters:**
- It includes Al-Ḥasan bin Yazdad about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him), and Abd Al- Ḥāmid bin Al-Ḥasan made a mistake.

The authentication of the Ḥadīth:
- Al-Ḥākim reported it in ((Al-Mustadrak)) 2/57 and said: This Ḥadīth is sahih (authentic) yet they did not mentioned its authentication, and its chain of transmission is not according to the conditions of this book. Al-Bayhaqī also reported it in ((Shu`b Al-Iman)) 7/392.
- As-Suyuti said: it was reported by Abd bin Ḥāmid on the authority of Jaber.
- It was classed as da'if (weak) by Al- Albānī in "Da'if Al-Jami'" 4/287 (4254) and Abd Al-Ḥāmid was classified him as trustworthy by Ibn Mu'in. See: ((Nasb Al-Raya)) 3/479.

me saying: Ibn Ulāthah who is known as Muḥammad, via Al-Awzāʿī via Muḥammad ibn Abu Musā via Abu ʾUmāmah:

You are misinterpreting this Verse: ﴿And whatever you spend in charity, He will compensate﴾. I heard the Messenger of Allah (P.B.U.H) saying, so listen: "Beware of extravagance in spending money for your family and in charity. Be moderate, people who follow moderation would never suffer from poverty." He (P.B.U.H) said: "whosoever follows moderation would never be needy." (1)

[2332] Ibn Fanjaweh informed us that Musā ibn Muḥammad informed us that Ibrāheem ibn Hāshem Al-Baghawī informed us that Aḥmad ibn Muḥammad ibn Ḥanbal informed us that ʿĀṣem ibn Khāled informed us that Abu Bakr informed us via Ḍamrah via Abu Ad-Dardāʾ via the Prophet (P.B.U.H): A wise man is a man who is moderate in his spending.".

﴿For He is the Best Provider.﴾ "Ar-Rāziqeen" comes in its plural form, as Arabs used to say: "Razaqa As-Sultānu Al-Junda" (The king provided the soldiers) and "Fulān Yarzuq ʿIyālahu" (such-and-such provides his family). It means "He is the Best Giver." (2)

(Qur'an 34: 40) ﴿And ⌜consider⌝ the Day He will gather them all together,﴾ means: those disbelievers.

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(1) **[2331] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak, including ʿAmr bin Al-Husayn who is matrūk (discarded)

The authentication of the Ḥadīth:
- It was reported by Ad-Daylami in ((Musnad Al-Firdaws)) 1/387 (1560) on the authority of Abū Umamah, and it was mentioned by Al-Muttaqi Al-Hindi in ((Kanz Al-Ummal)) 3/53 (5454).

(2) **[2332] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak) due to the weakness of Abū Bakr bin ʿAbdullāh bin Abi Maryam.

The authentication of the Ḥadīth:
- It was exclusively reported by Aḥmad in ((Al-Musnad)) 5/194 (21695) Musnad Al-Ansar, and Al-Suyuti attributed it to Aḥmad and Al- Ṭabarānī and Al- Albānī classed it as da'if (weak) it in ((Da'if Al-Jami)) (5308), ((Silsilat al-aḥādīth al-ḍaʿīfah)) 2/33 (556).
- See: ((Al- Muṣannaf)) by Ibn Abi Shaybah 7/124.

and then ask the angels, ﴿Was it you that these ˹polytheists˺ used to worship?﴾ during their earthly life, then the angels dissociated themselves from them;

Saying: (Qur'an 34: 41) They will say, ﴿Glory be to You!﴾ exalted and sanctified be You ﴿Our loyalty is to You,﴾ O Lord, ﴿not them, In fact, they ˹only˺ followed the ˹temptations of evil˺ jinn﴾ they obeyed Iblis and his offspring and supporters ﴿in whom most of them had faith.﴾ They were believers in them.

Qatādah said: This question comes for affirmation like His question to Jesus: ﴿Did you ever ask the people…﴾(5:116).

(Qur'an 34: 42) ﴿So Today neither of you can benefit each other﴾, through intercession, ﴿or harm each other,﴾ through punishment. ﴿And We will say to the wrongdoers, ﴿Taste the torment of the Fire, which you used to deny﴾ in the earthly life as you entered it.

(Qur'an 34: 43) When Our clear revelations are recited to them, they say, ﴿This is only a man﴾ referring to Muḥammad ﴿who wishes to hinder you from what your forefathers used to worship.﴾ They also say, ﴿This is no more than a fabricated lie.﴾, referring to the Qur'ān.

﴿And the disbelievers say of the truth when it has come to them, ﴿This is nothing but pure magic.﴾

(Qur'an 34:44) ﴿We had never given them﴾ those polytheists ﴿any scriptures to study﴾; to read.

﴿nor did We ever send them a warner before you ˹O Prophet˺.﴾

(Qur'an 34: 45) ﴿Those ˹destroyed˺ before them﴾ among the nations ﴿denied as well﴾ Our Messengers.and they those polytheists ﴿have not attained even one-tenth﴾ Miʿshār means one-tenth ﴿of what We had given their predecessors.﴾ means: Those deniers among the previous nations who were given strength, blessings and long ages.

﴿Yet ˹when˺ they denied My messengers, how severe was My response!﴾ referring to the Divine avenge and wrath. Mentioning the punishment sent to the previous nations is a warning to the disbelievers among this Ummah.

(Qur'an 34: 46) The Saying of Allah Almighty: Say, ˹O Prophet,˺ ﴿I advise you﴾ "Aʿiẓukum" means I order you or advise you ﴿to do ˹only˺ one thing﴾ one attitude ﴿stand up for Allah﴾; for the sake of Allah. The subordinating conjunction "An" is in the position of genitive case as it is added to explain the previous word which is "Wāḥidah" (one thing) ﴿in pairs﴾ two together ﴿or individually﴾ one alone. It is a detailed explanation for this attitude. ﴿then reflect﴾ collectively.

Al-Fikr (reflection) is the action of seeking the intended meaning through one's heart. So that you realize that ﴿Your fellow man﴾ Muḥammad ﴿is not insane.﴾, as you described. "Mā" is a negative particle. ﴿He is only a warner to you before ˹the coming of˺ a severe punishment.﴾.

(Qur'an 34: 47) Say, ﴿If I had ever asked you for a reward﴾ paying me fees for the mission of delivering you the Divine message and the good advice. ﴿you could keep it. My reward is only from Allah. And He is a Witness over all things.﴾.

(Qur'an 34: 48) Say, ﴿Surely my Lord hurls the truth ˹against falsehood˺.﴾ means: He sends down the revelation from the heaven and delivers it to the one who is the best among the Prophets. ﴿˹He is˺ the Knower of all unseen.﴾ "ʿAlāmu-l-Ghuyub" is in the position of the nominative, being the Predicate (Khabar) of the particle "In".

(Qur'an 34: 49) Say, ﴿The truth has come,﴾ Qurʾān and Islam.

Al-Bāqir said: It means the sword.

﴿and falsehood will vanish, never to return.﴾ falsehood has disappeared and perished to the extent that there is nothing to bring it to life again. This is similar to His Saying: ﴿In fact, We hurl the truth against falsehood, leaving it crushed, and it quickly vanishes…﴾(21: 18).

Al-Ḥasan said: ﴿and falsehood will vanish﴾ means that all which were associated in worshipping with Allah neither benefit their followers in the earthly life and ﴿never to return.﴾ nor benefit them in the hereafter.

Qatādah said: Falsehood means Iblis. This means that Iblis could never create nor resurrect.

[2333] Al-Ḥusain ibn Muḥammad ibn Al-Ḥusain informed me that ʿAbdullah ibn Ibrāheem ibn ʿAlī informed me that Muḥammad ibn ʿImrān ibn Hāroun informed me that Sufiān ibn Wakeeʿ informed me that Ibn ʿUyaynah informed me via ibn Abu Najeeḥ via Mujāhid via Abu Maʿmar via ʿAbdullah ibn Masʿoud: The Prophet (P.B.U.H) entered Makkah and (at that time) there were three hundred-and-sixty idols around the Kabʿah. He started stabbing the idols with a stick he had in his hand and reciting: ﴿The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.﴾, ﴿The truth has come, and falsehood will vanish, never to return.﴾.

(Qur'an 34: 50) Say, ﴿If I am astray, the loss is only mine.﴾ I will bear my own consequences ﴿And if I am guided, it is ˹only˺ because of what my Lord reveals to me. He is indeed All-Hearing, Ever Near.﴾.

(Qur'an 34: 51) ﴿If only you could see when they will be horrified﴾ from the earthly punishment.

﴿with no escape﴾ or salvation ﴿And they will be seized from a nearby place﴾ means: the earthly punishment.

Aḍ-Ḍaḥāk and Zayd ibn Aslam commented: This means the battle of Badr.

Al-Kalbī commented: beneath their feet.

[2334] Muḥammad ibn Nuʿaim informed me that Muḥammad ibn Yaʿqoub informed me that Al-Ḥasan ibn ʿAlī ibn ʿAffān informed me that Al- Ḥasan ibn ʿAṭṭiah informed me that Yaʿqoub Al-Aṣfahānī informed me via Jaʿfar via ibn Abzī commenting on ﴿If only you could see when they will be horrified with no escape﴾ saying: To cause the earth to swallow them up in the desert. (1)

[2335] ʿAqeel ibn Aḥmad ibn Muḥammad informed me that Al-Muʿāfā ibn Zakaryyiā Al-Bughdadī informed them that Muḥammad ibn Jarir Aṭ-Ṭabarī informed us that ʿIṣām ibn Rawwād ibn Al-Jarrāḥ related to me that

(1) **[2334] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ḥasan (good).
The authentication of the Ḥadīth:
- It was reported by At-Tabri in (Jami' Albayan)) 22\107 on the authority of Sa'id.

ʾUbaī informed to me that Sufiān ibn Saʿeed informed me that Manṣour ibn Al-Muʿtamer informed me via Rabʿī ibn Ḥirāsh: I heard Ḥudhifah ibn Al-Yammān saying: The Messenger of Allah (P.B.U.H) mentioned an infliction which will affect the people of the east and west. While they are in such a state, As-Sufianī, suddenly, will head to them from a dry valley when reaching Damascus, he will send two armies, one for the east and the other for Al-Madinah. When they reached the lands of Babylon in the cursed city and wicked area, they will kill over three thousand (3000) people, split the wombs of more than a hundred women, and slaughter more than three hundred rams of Banu Al-ʿAbbās. Then, they will go south to Al-Kufah destroying the surrounding area. Then, they will head to the Levant. Al-Mahdī will come from Al-Kufah to fight him. After two nights, all the soldiers of the first army will be totally killed even their spies and all their captives and spoils will be taken. His second army will enter Al-Madinah. They will steal it for three nights then they will head to Makkah. Once they reached the desert, Allah will send Jibril. He Almighty will say: "O Jibril, destroy them." he will hit them with one of his legs and Allah will cause the earth to swallow them up. This is the meaning of His saying in Surat Sabaʾ: ﴿If only you could see when they will be horrified with no escape! And they will be seized from a nearby place﴾. All of them will be destroyed except two men; one holds the good tidings while the other holds the warning. Both of them are from (the tribe of) Juhaynah. That's why there is a famous proverb that reads: "Wa ʿInda Juhaynah Al-Khabaru Al-Yaqeen" (The correct news is found with (the tribe of) Juhaynah). (1)

Qatādah said: This will happen when they come forth from their graves.

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(1) **[2335] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is da'if (weak) due to the weakness of Ath- thawrī and his son who were disputable.

The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/107, and Al- Albānī classed it as da'if (weak) in ((Silsilat al-aḥādīth al-ḍaʿīfah)) 4/350

Ibn Maʿqal said: when they witnessed the Divine punishment on the Day of Judgment. ﴿And they will be seized from a nearby place﴾ because wherever they are Allah could find them as they could not flee from Him.

(Qur'an 34: 52) ﴿They will cry﴾ after witnessing the punishment in the earthly life or the Hereafter ﴿We do ⌜now⌝ believe in it ⌜all⌝.﴾

﴿But how could they ⌜possibly⌝ attain faith﴾ How could they repent? It was said: their hope.

Ibn ʿAbbās said: They will seek a return but in vain.

Abu ʿAmr, Al-Aʿmash, Ḥamzah, Al-Kisāʾī and Khalaf read: "At-Tanāʾoush" with Mad and Hamzah. It conveys the meaning of retardation and casting away.

It was said: "Tanāʾshtu Ash-Shaiʾ" means to take it from a far place, While "An-Naʾeesh" refers to something which is retarding. The poet used the word "Naʾeesh" describing his feeling of hope and regret.

Another one used Naʾeesh to mean that it is too late.

The rest reciters read without Hamzah referring to the meaning of attainment. Arabs used to say: "Nushtuhu Nawshan" meaning that I attained something which is near. Ar-Rāzej used the verb "Tanoushu" to describe a camel drinking a large amount of water so that it can travel long distances.

"Tanawash" is used to describe skirmishes.

Abu ʿUbaid left the Hamzah and said: because it means to attain and if Hamzah is added it will convey the meaning of retardation. How could it be to say: "But how could they ⌜possibly⌝ retard"?! ﴿from a place so far-off﴾ from the hereafter, so how to repent, while repentance is only accepted in the earthly life, and the earthly life now is so far from the Hereafter?!

(Qur'an 34: 53) ﴿while they had already rejected it before,﴾ before the coming of punishment.

﴿guessing blindly from a place ⌜equally⌝ far-away ⌜from the Hereafter⌝?﴾ According to Mujāhid, this means that they are accusing Muḥammad (P.B.U.H) without having any supporting evidence. They described him as saying: he was a magician, yet he was a soothsayer, yet he was a poet.

For Qatādah, they were guessing at the unseen by denying the existence of Resurrection, Paradise and Hell.

(Qur'an 34: 54) ﴿They will be sealed off from whatever they desire,﴾ means: faith, repentance and return to the earthly life.

﴿as was done to their counterparts before.﴾ means the people following their religion among the previous nations when no faith or repentance was accepted from them at the time of punishment. ﴿Indeed, they were ˹all˺ in alarming doubt.﴾.

Chapter (35) sūrat fāṭir (The Originator)

It is Meccan and consist of three thousand one hundred and thirty letters, seven hundred and ninety-seven words, and forty-five verses.

[2336] Muḥammad ibn al- Qāsim al-Farsi told us, Muḥammad ibn Ja'far ibn Matar al-Nisaburi told us, Ibrāhīm ibn Sharek al-Kufi told us, Aḥmad ibn Yunus al-Yarbu'i told us, Salam ibn Sulaym al-Madaini told us, Hārūn ibn Katheer told us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of my father Umamah, on the authority of Ubayy ibn Ka`b, who said: The Messenger of God said: ((Whoever recites Surat Al-Malaikah will be called upon on the Day of Resurrection by eight gates of Paradise: enter Paradise through one of the eight gates which you would like)). (1)

In the Name of Allāh, the Most Gracious, the Most Merciful

﴿All praise is due to Allāh, the Originator of the heavens and the earth, who made the angels messengers with﴾ (Qur'an 35:1) i.e., they have, ﴿wingstwo, three, or four. He increases in creation whatever He wills.﴾ i.e., in terms of the wings of the angels.

[2337] ʿAbdullāḥ ibn Ḥāmid informed us that Ibn Shādhān informed us that Jīʿawayh informed us that Ṣāliḥ ibn Muḥammad informed us, from Muslim ibn

(1) **[2336] The assessment of the reliability of the chain of transmitters:**
- the Ḥadīth is mawdu' (fabricated)
The authentication of the Ḥadīth:
- see the commentary on the Ḥadīth mentioned in the virtue of sūrat l-aḥzāb (The Combined Forces).

ʾIyās from ʿAbdullāh ibn Al-Mubārak, from Layth ibn Saʿd, from ʿAqīl, from ibn Shihāb that the Messenger of Allāh (P.B.U.H) asked the Archangel Jibrīl (P.B.U.H) to appear to him in his original appearance. Jibrīl replied: "you will not endure that. He said: I would like you to do so." In a moonlit night, Jibrīl (P.B.U.H) appeared to the Messenger of Allāh (P.B.U.H) in his original appearance when he was going out for the prayer. When the Messenger of Allāh (P.B.U.H) saw him, he fainted. Afterwards, he recovered consciousness while he was resting on Jibrīl, and Jibrīl was putting one hand on his chest and another between his two shoulders. Then, the Messenger of Allāh (P.B.U.H) said: "Glory be to Allāh, I have never imagined a creature to be created in such a way"!! Jibrīl (P.B.U.H) replied: what if you see Isrāfīl?! He has twelve wings: one wing extends to the farthest east, and the other extends to the farthest west, and the Throne is carried on the highest part of his shoulders, but sometimes he shrinks due to the Greatness of Allah Almighty so that he becomes like a kinglet – a small bird – until the Throne of Allāh is carried by His Greatness." (1)

[2338] Abū Al-Ḥasan Ash-Shāmāty informed us that Abū Ḥāmid Al-Bilāly informed us that Al-ʿAbbās ibn Muḥammad Ad-Dūry informed us that Abū ʿAāṣim An-Nabīl informed us, from Ṣāliḥ An-Nājy, from Ibn Jurayj, from Ibn Shihāb that he said concerning the saying of Allāh Almighty: ﴿He increases in creation whatever He wills﴾: it means, in terms of having a melodious voice. (2)

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(1) **[2337] The assessment of the reliability of the chain of transmitters:**
- It includes Ṣāliḥ bin Muḥammad At- Tirmidhī, who is saqit (rejected) and accused, some transmitters were not found and some transmitters aboutwhom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about them).

The authentication of the Ḥadīth:
- This Ḥadīth is one of the hadiths mentioned by Al-Ghazali in ((The Revival of the Religious Sciences)) yet Al-Subki did not find its chain of transmission. ((Tabaqat Al-Shaʾfaʾis)) 6/380.

(2) **[2338] The assessment of the reliability of the chain of transmitters:**
- I did not find the sheikh of the compiler, and it includes Ṣāliḥ Al-Naji, whose case was not known.

The authentication of the Ḥadīth:
- Al-Bayhaqī reported it in ((al-Sunan al-Kubrá)) 10/231, and in ((Shuʾab Al-Iman)) 1/135, 2/389. see: ((The Creation of the Actions of the Servants)) by Bukhārī 1/111, ((The Great History)) by Bukhārī4/292 ((The Collector of Ahkam Al-Qurʾan)) by Al- Qurṭubī 14/320. ((Interpretation of the Great Qurʾan)) by Ibn Kathīr 11/304.

[2339] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed me that Aḥmad ibn Jaʿfar ibn Ḥimdān informed us that ʿAbdullāh ibn Muḥammad ibn Sinān informed us that Salamah ibn Ḥibbān informed us that Ṣāliḥ An-Nājy informed us that Al-Haytham, the Qurʾānic Reciter, informed us that he said: I dreamed that I saw the Messenger of Allāh (P.B.U.H) saying: you are Al-Haytham who modulates the Qurʾān with your voice, aren't you? May Allāh bless you with good. (1)

It has been also said: the increase is in terms of having beautiful calligraphy.

[2340] Ibn Fanjawayh informed us that Ibn Shanabah informed us that Ibn Zanjawayh informed us that Salamah informed us that Yaḥyā ibn Aḥmad Al-Qazzāz informed us, and also Yaḥyā ibn ʾAktham, that they said: Abū Al-Yamān informed us that ʿAṣim ibn Muhājir Al-Kulāʿy informed us, from his father that he said: the Messenger of Allāh (P.B.U.H) said: "Beautiful calligraphy makes the truth clearer." (2)

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(1) **[2339] The assessment of the reliability of the chain of transmitters:**

- It is mawdu' (fabricated) since it includes ʿAbdullāh bin Muḥammad bin Sinan who is matrūk (discarded) and he used to fabricate hadiths. It also includes Ṣāliḥ Al-Naji whose case was not known.

(2) **[2340] The assessment of the reliability of the chain of transmitters:**

- Munkar (denounced)

The authentication of the Ḥadīth:

- It was mentioned by Al-Sama'ani in ((Adab Al-Istimlaa') 1/165, and Al- Albānī classed it as weak in "Da'if Al-Jami'" (2942), and in "Silsilat al-aḥādīth al-ḍaʿīfah" (3587.
- Al-Manawi said in ((Fayḍ al-qadīr)) 3/673 (4134): (good handwriting makes the truth clear) and the clear narration makes the reader concentrate, and encourade contemplation. Thus, it was said: bad handwriting was not paised, likewise it was said: the fruit ripening under the green leaves are better than the good handwriting in the whit paper. Al-Mawardi said: The Arabs say calligraphy is one of the two tongues, and its goodness is one of the two eloquences. The wise man of Romans said: Calligraphy is spiritual engineering, though it is writted by a physical instrument. Further, the wise of Arabs said: Calligraphy is rooted in soul, though it writted through the senses of the body. Al-Dailami narrated it in ((Musnad Al-Firdaws)) on the authority of Umm Salamah. Al-Dhahabi said in ((Al-Mizan)): This is munkar (denounced) Ḥadīth, and Ibn Lal narrated it based on his authority; in addition, Al-Dailami explicitly reported it on his authority, so if the author attributed it to the origin, it would have been better.

[2341] Ibn Fanjawayh informed me that ʿAbdullāh ibn Yūsuf informed us that Al-Ḥasan ibn ʿAliy ibn Yazīd Al-Washshāʾ related to me that ʿAliy ibn Sahl Ar-Ramliy informed us that Al-Walīd, ibn Muslim, informed us, from Khulayd ibn Daʿlaj, from Qatādah that he said concerning the saying of Allāh Almighty: ﴿He increases in creation whatever He will﴾: it refers to the prettiness of the eyes. (1)

"Surely Allah is Most Capable of everything." i.e., in terms of increasing and decreasing.

﴿Whatever mercy Allah opens up for people,﴾ (Qur'an 35:2) i.e., the blessings, ﴿none can withhold it.﴾ i.e., no one can hurdle it, "And whatever He withholds, none but Him can release it. For He is the Almighty,﴾ i.e., in terms of what He withholds, ﴿All-Wise.﴾ i.e., in terms of what He releases.

﴿O humanity! Remember Allah's favors upon you. Is there any creator other than Allah﴾ (Qur'an 35:3), Shaqīq ibn Salamah, Abū Jaʿfar, Ḥamzah, Al-ʾAʿmash, and Al-Kisāʾy read the word (ghayr) with a Kasrah for the last letter. On the other hand, Abū ʿUbayd, and the rest of the Reciters read it with a Ḍammah for the last letter.

This verse is counted as evidence against the Qadarites (an Islamic sect rejected the concept of predestination) as Allāh denies any other creator in association with Him. However, they assign many other creators with Him.

﴿who provides for you from the heavens and the earth? There is no god (worthy of worship) except Him. How can you then be deluded (from the truth)?﴾

﴿If you are rejected by them, so too were messengers before you.﴾ (Qur'an 35:4), this is a consolation from Allāh to His prophet (P.B.U.H)

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(1) **[2341] The assessment of the reliability of the chain of transmitters:**
- It includes Al-Walid bin Muslim who was Mudalliss narrator (concealing defects or weaknesses in the chain of transmission), and it also includes a tranmitter whom I did not find

The authentication of the Ḥadīth:
- It was reported by Al-Bayhaqī in ((Shaʿb al-īmān)) 1/135.

﴿And to Allāh (all) matters will be returned (for judgment).﴾

﴿O humanity! Indeed, Allah's promise is true. So do not let the life of this world deceive you, nor let the Chief Deceiver deceive you about Allah.﴾ (Qur'an 35:5)

The majority of Reciters read the word (Al-Gharūr) with a Fatḥah on Ghayn, the word that refers to the Devil.

[2342] Ibn Fanjawayh informed me that Ibn Ḥubaysh informed us that Abū Al-Qāsim ibn Al-Faḍl informed us that he said: my father informed me that Aḥmad ibn Yazīd, the Qurʾānic Reciter, informed us that Muḥammad ibn Al-Muṣṣaffā informed us that Abī Ḥaywah recited the verse: ﴿do not let the Chief Deceiver deceive you about Allāh.﴾ with a Ḍammah on Ghayn(1), the style of recitation that is attributed to Abī As-Sumāl Al-ʿAdawiy, and finds its support in the following tradition:

[2343] ʿAbdullāh ibn Ḥāmid informed us that Muḥammad ibn Khālid informed us that Dāwūd ibn Sulaymān informed us that ʿAbd ibn Ḥumayd informed us that Yaḥyā ibn ʿAbdulḥamīd related to me, from ibn Al-Mubārak, from ʿAbdullāh ibn ʿUqbah, from ʿAṭāʾ ibn Yasār, from Saʿīd ibn Jubayr that he said concerning the verse: ﴿and do not let the Chief Deceiver deceive you about Allāh.﴾: it is like committing a sin, then wishing forgiveness. (2)

﴿Indeed, Satan is an enemy to you; so take him as an enemy.﴾ (35:6) i.e., so oppose him and do not follow him.

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(1) **[2342] The assessment of the reliability of the chain of transmitters:**
- It includes Aḥmad bin Yazīd whom was not accepted by Abū Hatim, and Abū Haywa Shurayḥ whose recitation was sadh (irregular).

The authentication of the Ḥadīth:
- Al- Qurṭubī mentioned it in his book ((interpretation)) 14/323.

(2) **[2343] The assessment of the reliability of the chain of transmitters:**
- It includes Yahya Al-Hamani who was accused of plagiarizing the Ḥadīth, and Jarh and Taʾdil was not raised about a transmitter (no criticism or praise was raised about him) included.

The authentication of the Ḥadīth:
- See: ((al-Jāmiʿ li-aḥkām al-Qurʾān)) by Al- Qurṭubī 14/323.

﴿He only invites his party﴾ i.e., his followers and his supporters.

﴿to be among the companions of the Blaze.﴾ i.e., to lead them to the Hellfire. This is how he is enemy to them.

Then, Allāh demonstrates the state of Satan's proponents and opponents. So, Allāh Almighty says:

﴿Those who disbelieve will have a severe punishment. But those who believe and do good will have forgiveness and a great reward.﴾ (Qur'an 35:7)

﴿Then is one to whom the evil of his deed has been made attractive﴾ (Qur'an 35:8) i.e., falsely considered similar to the good one, and obliterated and made appealing to him. ﴿the evil of his deed﴾ i.e., his shameful deed.

﴿so he considers it good (like one rightly guided)?﴾ i.e., Satan made it attractive to him by whispering, and he tends to follow the doubtful issues and not consider the evidence leading to the truth; the state which Allāh inherits in his heart. The conditional result of this clause is deleted, so it metaphorically means the one whose evil deed is made attractive to him is not considered alike with the one whose good deed is made attractive to him, so the latter considers the truth as it is and the untruth as it is. A similar verse to this meaning: ﴿Then is He who is a maintainer of every soul,﴾ (13:33) and ﴿Is one who is devoutly obedient during periods of the night,﴾ (39:9) and the like.

It has been said that the verse at hand means that the one whose evil deed made attractive to him, that it made him go astray, is not like the one whom Allāh has guided. This meaning finds it support in the saying of Allāh: ﴿For indeed, Allāh sends astray whom He wills and guides whom He wills.﴾ However, it has been also said that the conditional result of the clause is the saying of Allāh: ﴿So do not let yourself perish over them in regret.﴾ Therefore, it means that you let yourself perish for the one whose evil deed is made attractive to him, so Allāh made him go astray. This interpretation finds its supports in the saying of Allāh Almighty: ﴿So do not let yourself perish over them in regret.﴾

Al-Ḥusayn ibn Al-Faḍl said: this Ayah is featured with Taqdīm and Ta'khīr (the reversal of a natural sentence order), which metaphorically means you

see the one whose evil deed is made attractive to him, so he considers it good, do not let yourself perish over them in regret. Indeed, Allāh misleads whom He wills, and guides whom He wills.

Regret is severe sorrow for what has been missed.

The majority of Reciters read: ﴿so do not let yourself perish over them﴾ with a Fatḥah on Tā' and Hā' for the word tadhhab (perish), and a Ḍammah on Sīn for the word nafsuk (yourself).

The meaning of the verse is do not feel depressed for their disbelief and destruction if they do not believe in Allāh. This finds its support in ﴿Perhaps, (O Muḥammad), you would kill yourself with grief﴾ (26:3) and ﴿Then perhaps you would kill yourself through grief over them, (O Muḥammad),﴾ (18:6).

﴿Indeed, Allāh is Knowing of what they do.﴾

﴿And it is Allah Who sends the winds, which then stir up (vapor, forming) clouds, and then We drive them to a lifeless land, giving life to the earth after its death. Similar is the Resurrection.﴾ (Qur'an 35:9) i.e., from the graves.

[2344] ʿAbdullāh ibn Ḥāmid informed us that Muḥammad ibn Khālid informed us that Dawūd ibn Sulaymān informed us that ʿAbd ibn Ḥumayd informed us that Al-Mu'ammal ibn 'Ismā'īl informed us that Ḥammād ibn Salamah informed us that Ya'lā ibn 'Aṭā', from Waki' ibn Ḥuds, from his uncle, Abī Razīn that he said: I said: O Messenger of Allāh, how does Allāh resurrect the deaths? What kind of miracle is that in His creation? He replied: "Have you ever passed by a dry valley, then you passed by it later to find it full of green areas?" I said: Yes. He replied: "That is how Allāh resurrects the deaths, and that is His miracle in His creation." (1)

(1) **[2344] The assessment of the reliability of the chain of transmitters:**

- It includes Muaemal who was bad memorizer, and Waki' was accepted, and no Jarh and Ta'dil was not raised about (no criticism or praise was not raised about them) some of the transmitters.

The authentication of the Ḥadīth:

- It was reported by Aḥmad in ((Al-Musnad)) 4/11 (16192, 16193), Al-Arna`ut said: Its chain of transmission is da'if (weak) due to the status of Waki` bin Hadas was not unknown. It was also calssed as Ḥasan (good) by Al- Albānī in "Ṣaḥīḥ al-Jāmi'" (1334).

﴿Whoever desires honor﴾ (Qur'an 35:10) i.e., the knowledge of to whom honor belongs, ﴿then to Allāh belongs all honor.﴾

Some of the disbelievers worshiped the idols and sought honor through them as Allāh Almighty said: ﴿Those who take disbelievers as allies instead of the believers. Do they seek with them honor (through power)? But indeed, honor belongs to Allāh entirely.﴾ (4:139) and ﴿And they have taken besides Allāh (false) deities that they would be for them (a source of) honor.﴾ (19:81). Therefore, Allāh Almighty replies to them: whoever wants to know to whom the real honor belongs, let him know that all honor belongs to Allāh, and whoever wants to be honored in the two lives, let him obey Allāh as all honor belongs to Allāh.

﴿To Him﴾ i.e., to Allāh, which refers to the Power of acceptance of which Allāh Almighty alone has the final judgment, such as the saying: their case is elevated to the judge.

﴿good speech is ascended﴾ i.e., the testimony of Lā ʾIlaha ʾIllā Allāh (There is no god worthy of worship but Allāh) including every Dhikr (Allāh's remembrance) pleasant to Allāh Almighty. Additionally, Abū ʿAbdurraḥmān recited: (Al-Kalām Aṭ-Ṭayyib) instead of (Al-Kalim Aṭ-Ṭayyib).

[2345] Abū ʿAbdullāh Al-Ḥusayn ibn Muḥammad ibn ʿAbdullāh Ad-Daynūriy informed me that Abū Jaʿfar, Muḥammad ibn Muḥammad ibn Aḥmad Al-Hamdāniy, informed us that Abū Al-Ḥasan, Aḥmad ibn Muḥammad ibn As-Sakan Al-Baṣriy informed us that Aḥmad ibn Muḥammad Al-Makkiy informed us that ʿAliy ibn ʿAāṣim informed us, from Suhayl ibn Abī Ṣāliḥ, from his father, from Abī Hurayrah, from the Messenger of Allāh (P.B.U.H) concerning the verse: ﴿To Him ascends good speech, and righteous work raises it.﴾, said: "When a person says: Subḥāna Allāh (Glory be to Allāh), Alḥamdulillāh (Praise be to Allāh), Lā ʾIlāha ʾIllā Allāh (There is no god worthy of worship but Allāh), and Allāh Akbar (Allāh is Greatest), an angel ascends with this speech to the heaven, then presents it in salutation before the Most Merciful, Allāh Almighty. However, this speech will not be

accepted if it is not followed a good deed." (1)

The scholars differed on the linguistic justification of this metonymy and the meaning of the verse as follows:

Most of the interpreters said concerning the metonymy mentioned in the saying of Allāh Almighty: ﴿raises it﴾ that it refers to the good speech, which means that the righteous deed raises the good speech as the speech is not accepted without actual doing, the opinion which is chosen by the linguists of Baṣrah.

Al-Ḥasan and Qatādah said: the good speech is the remembrance of Allāh, and the righteous deed is fulfilling His obligations. Therefore, if someone remembers Allāh but does not fulfill His obligations, his speech will be compared with his actual doing. The firm belief is not hopes nor adornments, but it is placed in the hearts and validated with actual doing. Therefore, whoever utters good speech and does otherwise, Allāh returns his doing to him, and whoever utters good speech and does good, his good doing raises his speech; Allāh says: ﴿To Him ascends good speech, and righteous deed raises it.﴾ This interpretation finds its support in the saying of the Messenger of Allāh (P.B.U.H): "Allāh accepts only the speech that is provided with actual doing and accepts the speech and the actual doing only with an intention." Another Ḥadith mentions: "Asking Allāh for Jannah without actual doing is a sin." This meaning is mentioned in a saying of a poet:

Do not be pleased with the sweet words of someone

unless his speech is validated with actual doing

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(1) **[2345] The assessment of the reliability of the chain of transmitters:**

- It includes Aḥmad bin Muḥammad bin Al-Sakan, who was descriped as slightly weak by more than one, and it also includes Aḥmad Al-Makki, who I did not know.

The authentication of the Ḥadīth:

- At-Ṭabarī narrated ithe same as it in ((Jāmi' al-Bayān)) 22/120 on the authority of 'Abdullāh bin Masud, and Al-Ḥākim reported it in ((Al-Mustadrak)) in Al-Tafsir (3589) and said: This Ḥadīth has an authentic chain of narrators but they did not mentioned its authentication. Al- Albānī classed it as da'if (weak) in "Da'if al-Targhīb wa-al-tarhīb" (948)

And when you compare his speech with his doing,

and they match, your friendship with him will be pleasure

Ibn Al-Muqaffaʿ said: the speech without actual doing resembles the Tharīd (Arabian bread soup) without meat, the clouds without rain, or the crossbow without a wire. A poet said:

Speech is always attached to action

because the speech adorns the action

Each saying is not attached to action

resembles water poured in a sieve

Abū Al-Qāsim Al-Ḥabībiy composed to himself in front of me the following:

Speech shall not be complete without action

as each saying without an action goes in vain

Indeed, the speech without a good action

is quite similar to a marriage without a guardian(1)

Some of the semantics' scholars said the following about the Ayah at hand:

The meaning of ﴿ascends it﴾ is something that has a high rank and valued, such as saying Thawb Rafīʿ and Thawb Murtafiʿ (a high quality cloth). It has been also said: the righteous work is the sincere work means, sincerity is a pretext for the acceptance of the good speech and deed. This explanation finds its support in the saying of Allāh Almighty: ﴿So whoever would hope for the meeting with his Lord - let him do righteous work﴾ (18:110) i.e., sincere work, then Allāh continues saying: ﴿and not associate in the worship of his Lord anyone.﴾ Therefore, the opposite of righteous work is the work mixed with association of partners with Allāh and hypocrisy.

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(1) **[2345] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler was disputed by Al-Ḥākim
The authentication of the Ḥadīth:
- See" ((al-Jāmiʿ li-aḥkām al-Qur'ān)) by Al- Qurṭubī 14\330

Other scholars said: this metonymy is attributed to the work i.e., good speech raises the work, thus no work is accepted nor raised unless its source is monotheism (Tawḥīd). Therefore, Allāh's remembrance ascends and descends the work. This explanation is chosen by the syntax (Naḥw) scholars of Kūfah. Other scholars said: the letter Hāʾ refers to work in metonymy, and the process of raising is one of Allāh's attributes i.e., Allāh Almighty raises it.

﴿As for those who plot evil deeds,﴾ i.e., those who commit sins.

Muqātil said: it refers to polytheism.

Abū Al-ʿāliyah said: it refers to those who plotted against the Messenger of Allāh (P.B.U.H) at Dar Annadwah (the assembly house).

Al-Kalbiy said: it means that they commit sins in the worldly life.

Ibn ʿAbbās, Mujāhid, and Shahr ibn Ḥawshab said: it refers to those who show off with their deeds.

﴿they will suffer a severe punishment. And the plotting of such (people) is doomed (to fail).﴾ i.e., to perish, to spoil, to be lost, and to shrink in the Hereafter.

﴿And Allāh created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no one's life is made long or cut short but is (written) in a Record. That is certainly easy for Allah.﴾ (35:11)

The majority of Reciters read the word "Yunqaṣ" with a Ḍammah on Yāʾ.

Al-Ḥassan, Ibn Sirīn, and ʿīsā read it with a Fatḥah on Yāʾ and a Ḍammah on Qāf (Yanquṣ).

Al-ʾAʿraj read (Min ʿUmrih) with a Sukūn.

Saʿīd ibn Jubayr said: in the opening of the Book, one's life is being written. Then beneath it, a counter, one day passed, two days passed, and three days passed until one dies.

﴿The two bodies of water are not alike: one is fresh, palatable,﴾ (35:12) i.e., delicious. ﴿pleasant﴾ i.e., possible ﴿to drink.﴾

ʿīsā read the word "Sāʾigh" as Sayyigh such as in Sayyid (master) and Mayyit (dead).

﴿and the other is salty and bitter.﴾ i.e., extremely salty, the meaning that is narrated from Ibn ʿAbbās. Aḍḍaḥāk said: saline water which is mixed with fire as though it stinges due to its severe bitterness and salty condition.

﴿And from each you eat tender meat﴾ i.e., delicious food that is seafood from sweet water and salty water.

﴿and extract﴾ i.e., from it, which is the salty water not the sweet one. ﴿ornaments which you wear﴾ i.e., pearls.

It has been also said: there are sweet wells in it from which the pearls are extracted.

﴿And you see the ships ploughing their way through both﴾ i.e., they are sailing.

Muqātil said: it is as if you see two ships, one is coming forward and the other is turning back; one receives the other, and the other departs it, and both are running by the effect of one wind.

﴿so you may seek His bounty and be grateful﴾ i.e., to Allāh for his blessings.

[2346] ʿAbdullāh ibn Ḥāmid Al-Wazzān informed us that Aḥmad ibn Muḥammad ibn Shādhān informed us that Jayʿawayh ibn Muḥammad informed us that Ṣāliḥ ibn Muḥammad informed us, from Al-Qāsim ibn ʿAbdullāh, from Suhayl ibn ʾAbī Sāliḥ, from his father, from ʾAbī Hurayrah that the Messenger of Allāh (P.B.U.H) said: "Allāh talked to the two seas, and He said to the sea of Levant: O sea, I have created you, and made your water abundant, and I will let you bear some of my servants who remember Me by saying Subḥanallāh, Alḥamdulillāh, Lā ʾilaha ʾillā Allāh, and Allāh Akbar, what would you do with them? It replied: I will cause them to drown. Allāh Almighty said: then I would let you bear them on your surface and return your evil on you. Then, He said to the sea of Yemen: I have created you and made your water abundant, and I will let you bear some of my servants who remember Me by saying Subḥanallāh, Alḥamdulillāh, Lā ʾilaha ʾillā Allāh, and Allāh Akbar, what would you do with them? It replied: I would remember you along with them by saying Subḥanallāh, Alḥamdulillāh, Lā ʾilaha ʾillā Allāh, and Allāh Akbar, and I would bear (save) them even in my bottom.

Allāh Almighty said: I will give you honor over the other sea with ornaments and seafood." (1)

﴿He merges the night into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term. That is Allahyour Lord! All authority belongs to Him. But those (idols) you invoke besides Him do not possess even the membrane of a date stone.﴾ (Qur'an 35:13) i.e., the thin white layer between the date and its seed. This explanation is chosen by most exegeses' scholars. Ibn ʿAyyāsh said: it is half of the date kernel.

As-Suddiy said: it is what the funnel is cut off with.

﴿If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association.﴾ (Qur'an 35:14) i.e., they will reject you and your worship of them, ﴿And none can inform you like (one) Aware (of all matters).﴾ i.e., Allah the Almighty.

﴿O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy * If He wills, He can do away with you and bring forth a new creation * And that is for Allāh not difficult﴾ (Qur'an 35: 15-17)

﴿And no bearer of burdens will bear the burden of another.﴾ (Qur'an 35: 18) Al-Ḥusayn ibn Al-Faḍl was asked about the compromise between this verse and the saying of Allāh: ﴿But they will surely carry their (own) burdens and (other) burdens along with their burdens,﴾ (29: 13) He said: ﴿and no bearer of burdens will bear the burden of another﴾ by approval, while ﴿but they will surely carry their (own) burdens and (other) burdens along with their burdens,﴾ by compulsion.

﴿And if a heavily laden soul calls (another) to (carry some of) its load,﴾ i.e., and if a sin-burdened soul cries for help with its burden i.e., for lessening

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(1) **[2346] The assessment of the reliability of the chain of transmitters:**
- It includesa Ṣāliḥ bin Muḥammad At- Tirmidhī is saqit (rejected) and accused, and Al-Qāsim Al-ʿUmari is Matrūk (discarded), and it also includes some who were not known.

The authentication of the Ḥadīth:
- See: ((Ad-Du'adaa Al-Kabir)) by Al-Aqeeli 2/338-339.

its sins. ﴿nothing of it will be carried, even if he should be a close relative.﴾ i.e., even if the one sought for help is a close relative like a son, a father, a mother, or a brother.

[2347] Ibn Fanjawayh informed me that ʾIbrāhīm ibn Al-ʾAshʿath informed us that he said: I heard Al-Fuḍayl ibn ʿIyāḍ saying, concerning the saying of Allāh: ﴿none of it will be carried, even if he should be a close relative﴾: a mother encounters her son at the Day of Resurrection as saying: O my son, was not my womb a vessel for you? Was not my breast a watering pot for you? He will reply: nay, my mother, they were. Then, she will say: O my son, my sins are tiring me, so please carry one sin for me. Then, he will say: O my mother, go away from me as I am busy with my affairs today. (1)

﴿You can only warn those who fear their Lord unseen﴾ i.e., those who fear Allāh without seeing Him. ﴿and have established prayer. And whoever purifies himself,﴾ i.e., by amending himself and doing good. ﴿only purifies himself for (the benefit of) his soul.﴾ i.e., his soul will have a share in the reward. ﴿And to Allāh is the (final) destination.﴾

﴿Not equal are the blind and the seeing,﴾ (Qur'an 35: 19) i.e., the knowledgeable one and the ignorant one.

﴿Nor are the darknesses and the light,﴾ (Qur'an 35: 20) i.e., belief and disbelief.

﴿Nor are the shade and the heat,﴾ (Qur'an 35: 21) i.e., the Paradise and the Hellfire. The heat (Ḥarūr) refers to the scorching wind at night, while the severe heat (Samūm) refers to the scorching wind in the morning.

Some scholars said: the heat (Ḥarūr) happens in the morning by the effect of the sun.

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(1) **[2347] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin Abd Al-Samarqandi due to him, the Ḥadīth is fabricated.
The authentication of the Ḥadīth:
- See ((al-Jāmiʿ li-aḥkām al-Qurʾān)) by Al- Qurṭubī 14/338.

﴿And not equal are the living and the dead.﴾ (Qur'an 35: 22) i.e., the believers and the unbelievers.

﴿Indeed, Allāh causes to hear whom He wills,﴾ i.e., in order to be acquainted and receptive.

﴿but you can never make those in the graves hear﴾ i.e., the unbelievers. They are like the deaths.

Al-ʾAshhab Al-ʿAqīly read (bimusmiʿi man fil qubūr) without Tanween for the letter ʿAyn in (bimusmiʿi).

﴿You, (O Muḥammad), are not but a warner * Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.﴾ (Qur'an 35: 23-24)

﴿And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances﴾ (Qur'an 35: 25) i.e., the divine Books. ﴿and with the enlightening Scripture.﴾ The same meaning is repeated although they are identical because they are two different terms.

﴿Then I seized the ones who disbelieved, and how [terrible] was My reproach.﴾ (Qur'an 35: 26)

﴿Do you not see that Allāh sends down rain from the sky, and We produce thereby fruits of varying colors?﴾ (Qur'an 35: 27)

The adjective precedes the noun, that is why it comes in the accusative case. ﴿And in the mountains are tracts,﴾ i.e., passages. Its singular form is Juddah (a passage) such as Muddah (a period of time) and Mudad (periods of time). However, the plural form of the word Jadīd (novelty) is Judud with a Ḍammah on Dāl such as Sarīr (a bed) and Surur (beds).

﴿white and red of varying shades and (some) extremely black.﴾ Al-Farrāʾ said: this part is featured with Taqdīm and Taʾkhīr (the reversal of the natural sentence order). Figuratively, it should be Wasūd Gharabīb. Gharabīb is the plural form of Ghirbīb i.e., something that is extremely black as the color of the crow. A poet describing the grapes said:

One of Allāh's miracles, an inclined bunch of grapes,

some are white and some are black (Ghirbīb)

﴿And among people and moving creatures and grazing livestock are various colors﴾ (Qur'an 35: 28) i.e., Al-Muʾarrij said: the metonymy is mentioned for the purpose of mentioning the word Min (among).

[2348] I heard our master Abū Al-Qāsim ibn Ḥabīb saying: I heard Abā Bakr, Muḥammad ibn ʿAbdash saying: Allāh said: ﴿ʾAlwanuhu (its colors)﴾ because the metonymy here is attributed to the rhetorical ellipsis. Metaphorically, it means that there are what is different in color among people, moving creatures, and grazing livestock. ﴿similarly﴾ i.e., there are what is different in color as what is different in fruits(1). The speech is completely delivered at this word.

Then Allāh says: ﴿Only those fear Allāh, from among His servants, who have knowledge.﴾

It was narrated from ʿUmar Ibn ʿAbdulʿazīz that he read: "ʾInnamā yakhshā Allāhu" as nominative, and "al-ʿulamāʾ" as accusative. Abū Ḥanīfah chose this style of reading as it means: Allāh knows or Allāh chooses. However, the correct style of recitation is the majority's.

It has been said that this verse was revealed concerning Abū Bakr Aṣ-Ṣiddīq (may Allāh be pleased with him).

[2349] Ibn Fanjawayh informed me that Ibn Shanabah informed us that Isḥāq ibn Ṣadaqah informed us that ʿAbdullāh ibn Hāshim informed us, from Sayf ibn ʿUmar that ʿAbbās ibn ʿAwsajah informed us, from ʿAṭāʾ Al-Khurāsānī, attributing the Ḥadīth to the Messenger of Allāh (P.B.U.H), said: fear was apparent on Abū Bakr so that he turned white. Therefore, the Messenger of Allāh (P.B.U.H) asked him about his state. Then, Allāh Almighty

(1) **[2348] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler was disputed by Al-Ḥākim, and no Jarh or Taʾdil was not raised about his sheikh (no criticism or praise was raised about him).

The authentication of the Ḥadīth:
- See ((Al-Jamiʾ Ahkam Al-Qurʾan)) by Al- Qurṭubī 14/342.

revealed the following: ﴿Only those fear Allāh, from among His servants, who have knowledge.﴾ (1) in regard to Abī Bakr.

One Ḥadīth mentions: "The most knowledgeable of Allāh is the most fearful of Him."

Masrūq said: being fearful to Allāh is enough for one to be knowledgeable, and being conceited with one's work is enough for one to be ignorant.

[2350] Al-Ḥusayn ibn Muḥammad Ath-Thaqafiy informed us that Muḥammad ibn ʾIbrāhīm Ar-Rabīʿiy informed us that ʾIbrāhīm ibn ʿAbdullāh ibn Muḥammad ibn ʾAyyūb Al-Makhramiy informed us that Ṣāliḥ ibn Mālik Al-ʾAzdiy informed us that ʿUbaydullāh ibn Saʿd informed us, from Ṣāliḥ ibn Muslim Al-Laythiy that he said: someone went to Ash-Shaʿbiy and said: I am seeking your opinion, O knowledgeable scholar. Ash-Shaʿbiy replied: the knowledgeable scholar is the one who fears Allāh Almighty. (2)

﴿Indeed, Allāh is Almighty, All-Forgiving.﴾

﴿Surely those who recite the Book of Allah,﴾ (Qur'an 35:29)

Muṭraf ibn ʿAbdullāh Ash-Shikhkhīr said: this is the verse that talk about the Qurʾānic Reciters.

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(1) **[2349] The assessment of the reliability of the chain of transmitters:**
- It includes Saif bin 'Umar whose narration is da'if (weak), and his sheikh and the narrator who reported on his authority are majūl (unknown).

(2) **[2350] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin Ibrāhīm Al-Rubaie, he was disputable, and his sheikh was also disputed by Al-Daraqutni.

The authentication of the Ḥadīth:
- Ibn 'Asaker included it with his chain of transmission on the authority of As-Sha'bi, saying: Al-Sha'bi said: We are not jurists, but we heard the Ḥadīth and narrated it. The jurists are those who, if they know, act. A narration reported on the authority of Laith, he said: I used to ask Al-Sha'bi, and he would turn away from me and asked me about the question. He said: I said: O scholars, O jurists, how do you narrate your hadiths on our authority and ask us about the issue?! Al-Sha'bi said: O scholars, O jurists! We are not jurists, nor scholars, but we are a people who have heard Ḥadīth, so we will tell you what we heard, but the jurist is the one who is pious, avoiding the prohibitions of Allah Almighty, and the scholar is the one who fears Allah.
- See: ((The History of Damascus)) by Ibn Asaker 25/368.

﴿establish prayer, and donate from what We have provided for themsecretly and openly﴾

[2351] ʿAbdullāh ibn Ḥāmid informed us that Ibn Shādhān informed us that Jayʿawayh informed us that Ṣāliḥ ibn Muḥammad informed us, from ʿUbaydullāh ibn ʿAbdullah, from ʿUbaydullāh ibn Al-Walīd Al-Waṣṣāfiy, from ʿAbdullāh ibn ʿUbayd ibn ʿUmayr Al-Laythiy that he said: a man went to the Messenger of Allāh (P.B.U.H) and said: O Messenger of Allāh, I wonder why I do not love death? He replied: "Do you own money?" He said: Yes. He replied: "Donate it". He said: I cannot. He replied: "One's heart is always attached to one's money. If he donates it, he loves to follow it. If he left it behind, he loves to be left behind with it." (1)

﴿(can) hope for an exchange that will never fail.﴾ Al-Farrāʾ said: the saying of Allāh, ﴿Yarjūn (they hope for)﴾ is the conditional result for the saying of Allāh: ﴿those who recite.﴾

﴿That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.﴾ (35:30)

﴿And that which We have revealed to you, (O Muḥammad), of the Book is the truth, confirming what was before it. Indeed Allāh, of His servants, is Aware and Seeing.﴾ (Qur'an 35:31)

﴿Then﴾ (Qur'an 35:32)

This word is relevant to what has been mentioned before i.e., the Books of Allāh, that is the saying of Allāh: ﴿what was before it﴾ i.e., the preceding Books. Therefore, it means that We have sent down these Books then ﴿We caused to inherit the Book those We have chosen of Our servants;﴾

(1) **[2351] The assessment of the reliability of the chain of transmitters:**

- It is vert weak; it includes Ṣāliḥ bin Muḥammad who is accused and saqit (rejected), Al-Wasafi is weak, and it also includes transmitters who were not found. Further, its chain of transmission is mursal (incomplete).

The authentication of the Ḥadīth:

- It was reported by Ad-Dailami in ((Musnad Al-Firdaws)) 3/205. see: ((Kanz Al-Ummal)) by Al-Muttaqi Al-Hindi 15/551, (42139). Al-Hafiz Al-Iraqi said in ((Al-Mughni ʿan Hamml Al-Asfar)) 2/891 (I did not find it).

The word ﴿Then﴾ may also have the meaning of (and) i.e., and We caused to inherit, such as the saying of Allāh: ﴿And then being among those who believed﴾ (90:17) i.e., and it was. The meaning of ﴿We caused to inherit﴾ is that We gave, because the inheritance is a kind of giving.

Mujāhid said: some of the specialists of semantics said: (We caused to inherit) means, We caused to be suspended, which is relevant to the meaning of inheritance, because it is suspended up to the death of the deceased.

Therefore, it means that We caused the Qurʾān to be suspended for the preceding peoples, and We gave it to you and qualified you for it.

ʿAntarah said:

I caused my sword to inherit for Ḥuṣayn ibn Maʿqil

to reach his grandfather as I am demanding my revenge

Here, I caused to inherit means I caused to be suspended.

This implies a kind of dignity given to the people of Muḥammad (P.B.U.H) as Allāh said about them: and We caused to inherit, but He said about the other peoples: ﴿they inherited.﴾ (Qur'an 7: 169) means, that We inherited the Qurʾān to those whom We chosen among Our servants i.e., the people of Muḥammad (P.B.U.H).

Afterwards, Allāh put them into three categories, and arranged them in three ranks by saying:

﴿Some of them wrong themselves,﴾

Allāh restricted the term and attributed the wrong doing to the self. Therefore, one can be among those who are chosen and wrongs himself at the same time.

If one says: what is the wisdom behind mentioning the one who wrongs himself first and mentioning the one who proceeds for doing good deeds later although the best should be mentioned first?

The answer is: the one who proceeds for doing good deeds is mentioned later to make him close in context to the gardens and rewards such as mentioning the monasteries, the churches, and the synagogues first in Surah

Al-Ḥajj, and then mentioning the mosques later although the latter are the best locations on earth, for the purpose of making the monasteries closer to being demolished and destructed, and making the mosques closer to being a place for remembering Allāh.

Some scholars said: the purpose of this order is that the kings usually mention the least important first instead of mentioning the most important when they group things in order, such as the saying of Allāh Almighty: ﴿Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.﴾ (6:165), ﴿He merges the night into the day﴾ (35:13), ﴿He gives to whom He wills female (children), and He gives to whom He wills males.﴾ (42:49), and ﴿He created life and death.﴾ (67:2)

It has been also said: the one who wrongs himself is mentioned first to not feel desperate of Allāh's Mercy, and the one who proceeds for doing good deeds is mentioned later to not be conceited with his work.

Jaʿfar Aṣ-Ṣādiq said: Allāh starts with those who wrong themselves to state that approaching His path is done only by His favor, and that wrong doing does not negate being one of the chosen. Then, He mentions those who are moderate in the second rank because they live between fear and hope. Then, He wrapped it up with those who proceed for doing good deeds to let nobody rest assured concerning His plotting. However, all these categories will dwell in the Paradise out of sanctity given to their sincerity.

Some scholars also said: for the one who wrongs himself, he was mentioned first because he has nothing to depend on except for Allāh's Mercy, so he puts his trust in Allāh and depends on Him. For the one who is moderate, he depends on his positive thought with his Lord. For the one who proceeds for doing good deeds, he depends on his good deeds and acts of obedience.

Muḥammad ibn ʿAliy At-Tirmidhiy said: Allāh made all of them among the chosen ones for wiping out any deficiencies in light of His giving. Being chosen validates one's share in the inheritance, not the vice versa, because it has been said: if I am a true relative, then I can claim my share in inheritance.

Abū Bakr Al-Warrāq At-Tirmidhiy said: Allāh mentions them in this order based on the people's positions, because the condition of any servant to Allāh is one of three: disobedience and negligence, then repentance, and closeness at last, but if one commits sins, one will join the majority of the wrong doers. If one repents, one will join the group of the moderate ones. If one purifies one's repentance and multiplies one's worship and striving, one will be brought close to Allāh and will join the few numbers of those who proceed for doing good deeds.

The scholars of Tafsīr (explanation) and Taʾwīl (deep interpretation) differed on the reference of the word Ẓālim (the wrong doer), Muqtaṣid (the moderate), and Sābiq (the forerunner) in multitude. I will mention the texts of what they said, and to Allāh belongs success:

[2352] Shaykh Abū ʿAbdullāh Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn ʿAbdullāh, the Ḥāfiẓ, informed me that he said: Burḥān ibn ʿAliy Aṣ-Ṣufiy and Al-Faḍl ibn Al-Faḍl Al-Kindiy informed me that they said: Abū Khalīfah Al-Faḍl ibn Al-Ḥubāb informed us that Muḥammad ibn Kathīr informed us that Sufyān informed us, from Al-ʾAʿmash, from Abī Thābit that he said: a man entered the Masjid and said: O Allāh, bestow me for my alienation, accompany me for my isolation, and bring to me a good companion. Abū Ad-Dardāʾ said to him: if you were truthful, I would be the happiest man, even more than you. I heard the Messenger of Allāh (P.B.U.H) reading this verse: ﴿Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will.﴾ And he added: "For the foremost in good deeds, he will enter the Paradise without judgement. For the follower of a middle course, he will be judged kindly. For the wrong doer against himself, he will be detained in the Hellfire, then he will enter the Paradise, as this person and the like will say: ﴿They will enter the Gardens of Eternity, where they will be adorned with bracelets of gold and pearls, and their clothing will be silk.﴾ And they will say, ﴿Praise be to

Allah, Who has kept away from us all (causes of) sorrow. Our Lord is indeed All-Forgiving, Most Appreciative.﴾" (1)

Al-Kindiy said: Al-ʾAʿmash informed us, from a man, from Abī Thābit.

[2353] Al-Ḥusayn ibn Muḥammad informed me that Abū Bakr Al-Qaṭīʿy informed us that ʿAbdullāh ibn Aḥmad ibn Ḥanbal informed us that he said: my father related to me that ʾIsḥāq ibn ʿīsā informed us that ʾAnas ibn ʿIyāḍ Al-Laythy Abū Ḍamrah related to me, from Musā ibn ʿUqbah, from ʿAliy ibn ʿAbdullāh Al-ʾAzdiy, from Abī Ad-Dardāʾ that he said: I heard the Messenger of Allāh saying: Allāh Almighty said: ﴿Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will.﴾ As for those who are foremost, they will enter the Paradise without judgement. For those who follow a middle course, they will be judged kindly. For those who wrongs themselves, they will be detained for a long time for resurrection. Then, they will be showered by Allāh's Mercy, as they are those who say: ﴿Praise be to Allah, Who has kept

(1) **[2352] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for Abū Thabit, who is majhūl (unknown).

The authentication of the Ḥadīth:
- It was not found yet the compiler found it.
- Al- Haythamī said in ((Majmaʿ al-zawā'id)) 7/65 (11289): It was narrated by Aḥmad with chains of narrators, one of which is reported by the transmitters of sahih (authentic) hadiths. In the case that ʿAlī bin ʿAbdullāh Al-Azdi heard from Abi Al-Darda', he is deemed as a follower.
- It is mentioned in: 7/65 (11290) and he said: At- Ṭabarānī and Aḥmad narrated it briefly, except that he said: On the authority of Al''msh, on the authority of Thabit, or Abi Thabit: a man entered the mosque, the mosque of Damascus, and he mentioned the Ḥadīth briefly, but he did not say: (On the authority of Allah, Blessed and Exalted be He), and Thabit bin 'Ubaid and those who were before him, are among the authentic transmitters. As for At-Ṭabarī's chain of transmission, it includes unknown transmitter.
- At-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 22/137 on the authority of Abū Thabit. See: ((Musnad Ahmad)) (36/ 57) 21727.

away from us all (causes of) sorrow.﴾ up to the saying of Allāh Almighty: ﴿weariness﴾." (1)

[2354] Al-Ḥusayn ibn Muḥammad informed me that Abū ʿAmr ʿUthmān ibn ʾAḥmad ibn Samʿān informed us that Abū Bakr Yūsuf ibn Yaʿqūb ibn Al-Ḥasan, the Qurʾānic Reciter, informed us in Wāsiṭ that Muḥammad ibn Khālid ibn ʿAbdullāh Al-Muzaniy informed us that Faraj ibn Faḍālah informed us, from ʾAzhar ibn ʿAbdullāh Al-Ḥirāziy that he said: the one who heard ʿUthmān ibn ʿAffān related to me that ʿUthmān recited this verse: ﴿Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will.﴾ Then, he said: the Sābiq is among the people of Jihād (striving for the sake of Allāh), the Muqtaṣid is among the urban people, and the Ẓālim is among the Bedouin. (2)

[2355] Al-Ḥusayn informed me that ʿUmar ibn Al-Khaṭṭāb informed us that Muḥammad ibn ʾIsḥāq Al-Musuḥiy informed us that ʾIsmāʿil ibn Yazīd informed us that Abū Dāwūd informed us, from Aṣ-Ṣalt ibn Dīnār that ʿUqbah ibn Ṣahbān informed us that he said: I entered to ʿāʾishah and asked her about the saying of Allāh Almighty: ﴿Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by

(1) **[2353] The assessment of the reliability of the chain of transmitters:**
- It includes ʿAlī bin ʿAbdullāh Al-Azdi who could have made a mistake.
The authentication of the Ḥadīth:
- It was reported by Imam Aḥmad 5/198 (21727) with the narration of Isḥāq bin ʿIsa, on the authority of Abū Darda', may Allah be pleased with him
- Al-Ḥākim in ((Al-Mustadrak)) 2/462.
- see: ((Kanz Al-Ummal)) by Al-Muttaqi Al-Hindi 1/3031, and Al- Haythamī in ((Muʿjam al-zawā'id)) 7/96.

(2) **[2354] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin Khālid and Faraj bin Fadalah who are da'if (weak). The transmitter who reported on the authority of ʿUthman is majhūl (unknown)
The authentication of the Ḥadīth:
- It was reported by Sa'id bin Manṣūr in his book (As-Sunan) (151-152) (2308).

Allah's Will.﴾ She replied: O son, they are all in Jannah. The foremost one in doing good deeds refers to those who have fulfilled their pledge to the Messenger of Allāh (P.B.U.H) and to whom the Messenger of Allāh (P.B.U.H) has promised to enter the Jannah. The moderate one refers to the companions of the Messenger of Allāh (P.B.U.H) who followed his path until the time of their death. The wrong doer refers to people like me and you. Therefore, she counted herself among us. (1)

Mujāhid, Al-Ḥasan and Qatādah said: ﴿Some of them wrong themselves,﴾ i.e., the companions of ill fortune. ﴿some follow a middle course,﴾ i.e., the companions of good fortune. ﴿and some are foremost in good deeds﴾ i.e., the friendly forerunners.

Qatādah said: this life is of three ranks, and the death is of three ranks as well. Allāh Almighty said: ﴿And if he was of the companions of the right,﴾ (56:90) up to His saying: ﴿And burning in Hellfire.﴾ (56:94) Likewise, Allāh Almighty said about the Hereafter: ﴿And you become (of) three kinds * Then the companions of the right…﴾ (56:7) up to His saying: ﴿Those are the ones brought near to Allāh﴾ (56:11)

Ibn ʿAbbās said: the forerunner is the sincere believer, the moderate is the hypocrite, and the wrong doer is the one who ignores Allāh's favors without denying them. Therefore, all the three are judged to enter the Jannah as Allāh says: ﴿(For them are) gardens of perpetual residence which they will enter.﴾

[2356] I also heard Abā Muḥammad, Shaybah ibn Muḥammad ibn ʾAḥmad Ash-Shaʿbiy, as saying: I heard Abā Bakr ibn ʿAbdash as saying:

(1) **[2355] The assessment of the reliability of the chain of transmitters:**
- It is very weak; Aṣ-Ṣalt bin Dīnār is matrūk (discarded)

The authentication of the Ḥadīth:
- At- Ṭabarānī reported it in ((Al-Awsat)) 6/167 (6094), Al- Haythamī in ((Majma` Al-Zawa'id)) 7/96 (11294), and Al- Haythamī said: It includes Aṣ-Ṣalt bin Dīnār who is matrūk (discarded). Further, Al- Albānī mentioned it in ((Silsilat al-aḥādīth al-ḍa'īfah)) 7/3235, saying: It is false. Al-Ḥākim also reported it in ((Al-Mustadrak)) 2/462, and he said: Its chain of transmission is authentic, yet they did not mentioned its authentication.

ʿā'ishah said: the forerunner refers to those who converted to Islam before Ḥijrah (migration), the moderate refers to those who converted to Islam after Ḥijrah, and the wrong doer refers to us. (1)

Bakr ibn Sahl Ad-Dimyāṭiy said: the wrong doer against himself is the one who dies while he is attached to committing a major sin, yet he has not repented from it. The moderate is the one who has not committed a major sin. The forerunner in good deeds is the one who has not disobeyed Allāh. However, the repentant is like the one who has no sins.

It has also been narrated from Al-Ḥasan that he said: the forerunner is the one whose good deeds exceed his bad ones. The moderate is the one whose good deeds and bad deeds are equal. The wrong doer is the one whose bad deeds exceed his good deeds.

Sahl ibn ʿAbdullāh said: As-Sābiq is the teacher. Al-Muqtaṣid is the learner. Aẓ-Ẓālim is the ignorant.

He also said: As-Sābiq is the one who is concerned with his after-death judgement. Al-Muqtaṣid is the one who is concerned with his after-death judgement and his living. Aẓ-Ẓālim is the one who is concerned with his living.

It has been also said: the wrong doer pursues the worldly life, the moderate pursues the Hereafter, and the forerunner pursues Allāh.

It has been also said: the wrong doer is the Muslim in the rank of Islam, the moderate is the Muslim in the rank of belief, and the forerunner is the Muslim in the rank of ʾIḥsān (to worship Allāh as if you see Him, and if you cannot, you are certain that He sees you).

It has been also said: the wrong doer is the one who shows off all his deeds, the moderate is the one whose deeds are a mix of showing off and sincerity, and the forerunner is the one who is sincere in all his deeds.

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(1) **[2356] The assessment of the reliability of the chain of transmitters:**
- It is interrupted, and no Jarh or Taʿdil was raised about the Sheikh of the compiler and his Sheikh (no criticism or praise was raised about them)

It has been also said: the wrong doer is the one who seizes any opportunity in life whether it was allowed (Ḥalāl) or prohibited (Ḥarām), the moderate is the one who does his best to seek the allowed affairs, and the forerunner is the one who abandons the worldly life as whole and gives it the cold shoulder.

Abū ʿUthmān Al-Ḥīriy said: the wrong doer is the one who remembers Allāh by his tongue, but his work does not match his saying. The moderate is the one who remembers Allāh by his tongue and obeys Him by his organs. The forerunner is the one who remembers Allāh by his tongue, obeys Him by his organs and forwards his work only to Him.

It has been also said: the wrong doer is satisfied with his money, the moderate is satisfied with his religion, and the forerunner is satisfied with his Lord.

It has been also said: the forerunners are the early immigrants, the moderate ones are most of the companions, and the wrong doers are the followers.

[2357] I heard Muḥammad ibn Al-Ḥusayn As-Sulamiy as saying: I heard Manṣūr ibn ʿAbdullāh as saying: I heard Abā Al-Qāsim Al-Bazzāz, in Egypt, as saying: ibn ʿAṭāʾ said: the desire of the wrong doer is attached to the worldly life, and the desire of the moderate is attached to the Hereafter, but the forerunner neglects his desire for the purpose of the truth, therefore he does not have a need or a desire because the power of the truth dominates him. (1)

It has been also said: the wrong doer is the one whose manifested demeanor is better than his hidden nature, the moderate is the one whose manifested demeanor and hidden nature are equally good, and the forerunner is the one whose hidden nature is better than his manifested demeanor.

It has been also said: the wrong doer is the one who worships Allāh out of fear from the Hellfire, the moderate is the one who worships Allāh out of aspiration for the Jannah, and the forerunner is the one who worships Allāh unconditionally.

(1) **[2357] The assessment of the reliability of the chain of transmitters:**
- Manṣūr bin ʿAbdullāh is da'if (weak), and Abū Al- Qāsim Al-Bazzaz was not accurate.

It has been also said: the wrong doer is the ascetic, the moderate is the knowledge of Allāh, and the forerunner is the lover of Allāh.

It has been also said: the wrong doer does not stand trials from Allāh, the moderate is patient with them, and the forerunners enjoys them.

It has been also said: the wrong doer worships Allāh unconsciously and ordinarily, the moderate worships Allāh out of fear and hope, and the forerunner worships Allāh out of respect and gratitude.

It has been also said: the wrong doer is the one who is given but does not give, the moderate is the one who is given and gives, and the forerunner is the one who is not given but is grateful.

It has been also said: the wrong doer is in loss, the moderate is in progress, and the forerunner is in certainty.

It has been also said: the wrong doer is satisfied with his money, the moderate is satisfied with his religion, and the forerunner is satisfied with his Lord.

It has been also said: the wrong doer is the one who recites the Qurʾān, the moderate is the one who recites the Qurʾān and understands it, and the forerunner is the one who recites the Qurʾān, understands it and implements it.

It has been also said: the forerunner is the one who enters the Masjid before the Muʾādhin calls out the ʾādhān, the moderate is the one who enters the Masjid while the ʾādhān is being said, and the wrong doer is the one who reaches the Masjid when the ʾIqāmah has already been called out.

It has been also said: the wrong doer is the one who loves himself, the moderate is the one who loves his Lord, and the forerunner is the one whom his Lord loves.

It has been also said: the wrong doer is a seeker, the moderate is being sought, and the forerunner is being needed.

It has been also said: the wrong doer is invited, the moderate has the permission, the forerunner is brought nearby.

It has been also said: the wrong doer is introverted, the moderate is extroverted, and the forerunner is an ally.

[2358] I heard Abā Al-Qāsim ibn Ḥabīb as saying: the wrong doer asks for his right but does not establish someone's right. The moderate establishes someone's right and asks for his right. The forerunner establishes someone's right but does not ask for his right.

Dhul Nūn Al-Miṣriy said: the wrong doer remembers Allāh by his tongue, the moderate remembers Allāh by his heart, and the forerunner never forgets his Lord.

ʾAḥmad ibn ʿāṣim Al-ʾAnṭākiy said: the wrong doer is a man of sayings, the moderate is a man of actions, and the forerunner is a man of emotions.

Then, Allāh Almighty grouped them as one regarding entering the Jannah as He says: ﴿(For them are) gardens of perpetual residence which they will enter.﴾ (Qur'an 35: 33)

[2359] Ibn Fanjawayh informed me that ʾAḥmad ibn Muḥammad ibn Rizmah informed us that Yūsuf ibn ʿāṣim Ar-Rāziy informed us that Abū ʾAyyūb, Sulaymān ibn Dawūd Al-Manqariy, known as Ash-Shādhkūniy ,informed us that Ḥuṣayn ibn Numayr, Abū Muḥṣin, informed us, from ibn Ibī Laylā, from his brother, from his father, from ʾusāmah ibn Zayd, from the Messenger of Allāh (P.B.U.H) that he said concerning the verse: ﴿Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will.﴾: all of them are in Jannah. (1)

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(1) **[2359] The assessment of the reliability of the chain of transmitters:**
- It includes Ash-Shazkuni: Hālik, and Muḥammad bin ʿAbd-al-Raḥmān had a bad memory.

The authentication of the Ḥadīth:
- It was reported by At- Ṭabarānī in ((al-Muʿjam al-kabīr)) 1/167 with the text: ((They are all from this people)) and Al- Haythamī added it in ((Al-Majma')) 7/96 by Ibn Abi Layla
- It was also reported by At- Tirmidhī in the interpretation, chapter: Chapter: Regarding Surat Al-Mala'ikah (3225) on the authority of Abū Sa'id Al-Khudri, may Allah be pleased with him, with the wording: In this verse {Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will. That is ˹truly˺ the greatest bounty} He said: ((These are all of the same rank, and all of them will be entered Paradise)). At- Tirmidhī said: This is gharib (strange) Ḥadīth that we only know with this transmission. Al- Albānī classed it as sahih (authentics) in ((Mishkat Al-Masabih)) 2/2380.

[2360] Ibn Fanjawayh informed me that Muḥammad ibn ʿAliy ibn Al-Ḥusayn ibn Al-Faʾfāʾ, the jurist, informed me that Bakr ibn Muḥammad Al-Marwaziy informed me that Abū Qilābah informed us that ʿAmr ibn Al-Ḥuṣayn informed us, from Al-Faḍl ibn ʿUmayrah, from Maymūm Al-Kurdiy, from Abī ʿUthmān An-Nahdiy that he said: I heard ʿumar ibn Al-Khaṭṭāb (may Allāh be pleased with him) reading the following while standing on the tribune (minbar): ﴿Then We caused to inherit the Book to those whom We chose from among Our servants…﴾. Then he added: the Messenger of Allāh (P.B.U.H) said: "The forerunner among us will proceed, the moderate one among us will survive, and the wrong doer among us will be forgiven." (1) Abū Qilābah said: when I related this tradition to Yaḥyā ibn Maʿīn, he was astonished.

﴿They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.﴾

[2361] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed me that Muḥammad ibn Al-Ḥasan ibn Bishr informed us that Abū Al-Ḥārith, ʾAḥmad ibn ʾUmm Saʿīd informed us that Ar-Rabīʿ ibn Sulaymān Al-Murādiy informed us that ʾAsad ibn Mūsā informed us that Ibn Thawbān informed us, from ʿAṭāʾ ibn Qurrah, from ʿAbdullāh ibn Ḍamrah, from Abī Hurayrah that he said: the Messenger of Allāh (P.B.U.H) said: "If the adornment of the least adorned one among the people of Jannah is compared with the adornment of the entire people of the worldly life, his adornment with which Allāh adorns

(1) **[2360] The assessment of the reliability of the chain of transmitters:**

- It is very weak, since it includes ʿAmr bin Al-Husayn who is matrūk (discarded), Al-Fadl bin Omaira, who is slightly weak, and Bakr bin Muḥammad about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:

- It was reported by Saʾid bin Manṣūr in ((Sunan)) 2/152, Al-Dailami in ((Musnad Al-Firdaws)) 2/335, and Al-Muttaqi Al-Hindi ((Kanz Al-Ummal)) 2/10, (2925). See: Al-Fadl bin ʿUmaira's biography in ((Mizan Al-I'tidal)) by Adh-Dhahabi 5/430. ((Al-Du'afaa)) by Al-Aqili 3/443. ((Tahdhib Al-Tahdhib)) by Ibn Hajar 8/253.

him in the Hereafter will be better than the adornment of the entire people of the worldly life." (1)

﴿And they said﴾ (Qur'an 35: 34) i.e., when they enter the Jannah, they will say: ﴿Praise to Allāh, who has removed from us (all) sorrow.﴾

[2362] Al-Ḥusayn ibn Muḥammad Al-ʿadl informed me that Muḥammad ibn Al-Muẓaffar Al-Bazzāz informed us that ʿAliy ibn ʾIsmāʿīl ibn Ḥmmād Al-Baghdādiy informed us that ʿAmr ibn ʿAliy Al-Falās informed us that Muʿādh ibn Hishām informed us that he said: my father related to me, from ʿAmr ibn Mālik, from Abī Al-Jawzāʾ, from Ibn ʿAbbās that he said, concerning the saying of Allāh Almighty: ﴿Praise to Allāh who removed from us the sorrow﴾: it refers to the sorrow of the Hellfire. (2)

[2363] Al-Ḥusayn ibn Muḥammad informed us that Muḥammad ibn ʿAliy ibn Al-Ḥasan Aṣ-Ṣūfiy informed us that Abū Shuʿayb, ʿAbdullāh ibn Al-Ḥasan Al-Ḥarrāniy informed us that ʿAbdul ʿAzīz ibn Abī Dawūd Al-Ḥarrāniy informed us that Jarīr informed us, from ʾAshʿath from Shamr ibn ʿAṭiyyah that he said, concerning the saying of Allāh Almighty:

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(1) **[2361] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Siklab and Abū Al- Ḥārith about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about them), and Ibn Thawban used to make a mistake.

The authentication of the Ḥadīth:
- It was reported by At- Ṭabarānī in ((al-Muʿjam al-Awsaṭ)) 8/362, the book of Whose Name is Miqdam, with the wording: Miqdam reported to us on the authority of Asad, on the authority of Ibn Thawban, on the authority of ʿAta bin Qurrah, on the authority of ʿAbdullāh bin Damra, on the authority of Abū Hurairah, he said: The Messenger of Allah (PBUH) said: ((if the kingdom of the lowest rank of the inhabitants of Jannah is compared to the kingdom of all the people of this world, the lowest rank in the Hereafter will be better than the kingdom of all the people of this world)).

(2) **[2362] The assessment of the reliability of the chain of transmitters:**
- It is Ḥasan (good).

The authentication of the Ḥadīth:
- It was reported by Al-Ḥākim in ((Al-Mustadrak)) 2/463 with the wording: Sadness is fire, and At-Ṭabarī ((Jamie Al-Bayan)) 22/138, on the authority of Ibn ʿAbbās.

﴿Praise to Allāh, who has removed from sorrow﴾: it refers to the sorrow of bread. (1)

ʿIkrimah said: it refers to the sorrow of sins, flaws, and fear of declining the good deeds.

It has been also said: it refers to the sorrow of death.

It has been also said: it refers to the sorrow in concern to Jannah and Hellfire as one does not know where he goes.

Ath-Thumāliy said: it refers to the sorrow of the worldly life.

Aḍ-Ḍaḥḥāk said: it refers to the sorrow of Satan and his whispers.

Dhul Nūn said: it refers to the sorrow of abandonment.

Al-Kalbiy said: it refers to the sorrow of regret in the worldly life concerning the Day of Resurrection.

It has been also said: it refers to the sorrow of judgement and punishment.

It has been also said: it refers to the sorrow of the people suffering from the fearful, worldly life.

Al-Qāsim said: it refers to the sorrow of blessings to vanish, the hearts to relapse, and the Hereafter to come.

[2364] I head As-Sulamiy as saying: I head An-Naṣrābādhiy as saying: their sorrow was related to handling their affairs, and dominating their selves. Therefore, when they survive all of that, they would praise Allāh saying: ﴿Praise to Allāh, who has removed from us (all) sorrow. Indeed, our Lord is Forgiving and Appreciative.﴾ (2)

[2365] Abū ʿAbdullāh, Al-Ḥusayn ibn Muḥammad Ad-Daynawariy informed me that Abū Ḥudhayfah, ʾAḥmad ibn Muḥammad ibn ʿAliy informed

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(1) **[2363] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ḥasan (good).
The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī ((Jamie Al-Bayan)) 22/138, on the authority of Shamar.

(2) **[2364] The assessment of the reliability of the chain of transmitters:**
- The Sheikh of the compiler was disputable.

us that ʿAbdullāh ibn ʿAbdul ʿAzīz Al-Baghawiy informed us that Yaḥyā ibn ʿAbdul Ḥamīd Al-Ḥimmāniy informed us that ʿAbdurraḥmān ibn Zayd ibn ʾAslam informed us, from his father, from Ibn ʿUmar that he said: I heard the Messenger of Allāh (P.B.U.H) as saying: "None of the people of Tawḥīd (who say: Lā ʾilāha ʾllā Allāh) will feel lonely in his grave, nor in his exile (mḥshar), nor in his resurrection (manshar). It is like I am seeing the people of Tawḥīd coming out of their graves dusting their faces and saying: Praise be to Allāh, who has removed from us all sorrow. Indeed, our Lord is Forgiving and Appreciative." (1)

﴿He who has settled us﴾ (Qur'an 35: 35) i.e., housed us ﴿in the Home of Everlasting Stay﴾ i.e., residence "out of His bounty, there touches us not in it any fatigue, and there touches us not in it weariness (of mind)." i.e., fragility, illness, and paleness.

The majority read the word ﴿Lughūb (weariness)﴾ with a Ḍammah on Lām, but As-Sulamiy read it with a Fatḥah which is supposed to be a verbal noun such as Wulūgh (licking) and Qubūl (acceptance).

Al-Farrāʾ said: probably, Allāh made it like what is deduced such as Lughūb (weariness).

[2366] Abū Bakr, Muḥammad ibn ʿAbdullāh Al-Jawzaqiy (may Allāh be merciful to him) informed us that Abū Al-Ḥusayn, Muḥammad ibn Muḥammad ibn Mahdiy informed us that Abū ʿAbdullāh, Muḥammad ibn

(1) **[2365] The assessment of the reliability of the chain of transmitters:**
- It includes Yahya Al-Hammani who was accused of plagiarizing hadiths, and ʻAbd-al-Raḥmān bin Zayd who is da'if (weak).

The authentication of the Ḥadīth:
- It was reported by At- Ṭabarānī in ((al-Muʻjam al-Awsaṭ)) 9/181, Kitab Al-Dua' (436), and Al- Haythamī in ((Majmaʻ al-zawā'id)) 10/ (16807, 18324) and he said: It includes Yahya Al-Hammani, who is weak. As-Suyuti attributed it to At- Ṭabarānī, on the authority of Ibn ʻUmar.
- Al- Albānī classed it as da'if (weak), see: "Da'if Al-Jami'" (4898), "Al-Silsilah Al-Da'ifah" 8/3853, and "Da'if al-Targhīb wa-al-tarhīb" 1/929, "Al-Ilm" by Abū Khaithama (pg. 64), and (The Word of Sincerity) by Ibn Rajab (p. 64). Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 11/329: It was narrated by Ibn Abi Hatim.

Zakariyyā ibn Muḥammad related to me that ʿAbdullāh ibn ʿAbdul Wahhāb Al-Khawārizmiy informed us that ʿāṣim ibn ʿAbdullāh informed us that ʿIsmāʿīl related to me, from Layth ibn Abī Sulaym, from Aḍ-Ḍaḥḥāk ibn Muzāḥim that he said in light of the saying of Allāh: ﴿Praise to Allāh, who has removed from sorrow﴾: when one of the people of Jannah enters the Jannah, the youthful beings and servants will receive them as if they were pristine pearls. Then, Allāh will send to him a gift from the Lord of Mankind and a garment from Jannah with one of His angels. The angel will dress him. Then, he will try to enter the Jannah, but the angel will say: stand still! So, he stands still while the angel is holding ten rings from Jannah, which represent the gift from the Lord of Mankind. Then, the angel will put them in his fingers. On the first ring, (You are blessed, so abide therein forever) is carved. On the second ring, (enter it peacefully, as this is the day of eternity) is carved. On the third ring, (Sad events and worries are removed for you) is carved. On the fourth ring, (We married you with maidens with gorgeous eyes) is carved. On the fifth ring, (enter it in peace and security) is carved. On the sixth ring, (I have recompensed them today for their patience) is carved. On the seventh ring, (they are the winners) is carved. On the eighth ring, (you are secure, do not worry again) is carved. On the ninth ring, (you are accompanied with the prophets, the most truthful believers, and the martyrs) is carved. On the tenth ring, (you dwell besides the One Who does not harm the neighbors) is carved. Then, the angel will say: enter it in peace and security. When they enter the rising houses, they would say: ﴿Praise be to Allāh who has removed from us (all) sorrow…﴾ up to Allāh's saying: ﴿Lughūb (weariness).﴾ (1)

﴿And for those who disbelieve will be the fire of Hell. They will not be finished, so they may die,﴾ (Qur'an 35: 36) i.e., they will not die to rest. Narrated from Al-Ḥasan that he said: it is (Fayamūtūn) not

(1) **[2366] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin Zakariya who was disputable, ʿAbdullāh bin Abdul Wahhab whose Ḥadīth is munkar (denounced), and Laith bin Abi Salim whose Ḥadīth was matrūk (discarded).

(Fayamūtū), hence there is a result for the negative case which delivers the following meaning: they will not be finished, or they will not die, such as the saying of Allāh Almighty: ﴿Nor will it be permitted for them to make an excuse.﴾ (77: 36)

﴿nor will its torment be lightened for them. This is how We reward every (stubborn) disbeliever.﴾

The majority read the previous part by putting Fatḥah on Lām and Nūn in (Najzī) and (Kulla), but Abū ʿAmr read it by putting Ḍammah on Yāʾ and Lām in (Najzī) and (Kulla), and a Fatḥah on Zāyy in (Najzī) in respect to not naming the subject.

﴿And they will scream﴾ (Qur'an 35: 37) i.e., cry out, ask for help, and shout ﴿therein﴾, which is an act of making up screaming. In Arabic, the helper is called a screamer (ṣārikh) and the one who asks for help is also called a screamer (ṣārikh).

﴿Our Lord ! Take us out﴾ i.e., from the Hellfire, ﴿We will do good, unlike what we used to do.﴾ i.e., in the worldly life.

Then, Allāh Almighty will say to them: ﴿Did We not give you lives long enough so that whoever wanted to be mindful could have done so ?﴾

The scholars differed around this duration. Qatādah and Al-Kalbiy said: it is eighteen years.

Al-Ḥasan said: it is forty years. Ibn ʿAbbās said: it is sixty years.

[2367] Ibn Fanjawayh informed us while I was reading before him that ʿUbaydullāh ibn Muḥammad ibn Shanabah and ʾAḥmad ibn Jaʿfar ibn Ḥimdān informed us that they said: ʾIbrāhīm ibn Sahlawayh informed us that Abū Salamah, Yaḥyā ibn Al-Mughīrah informed us that ibn Abī Fudayk informed us, from ʿAbdullāḥ ibn ʿAbdurraḥmān ibn Abī Ḥusayn, from ʿAṭāʾ, from ibn ʿAbbās that he said: the Messenger of Allāh (P.B.U.H) said: "When the Day of Resurrection comes, a voice will call out: where is the who lived for sixty years ? And he will be among those about whom Allāh Almighty said: ﴿Did We not

give you lives long enough so that whoever wanted to be mindful could have done so?﴾ up to the end of the Ayah." (1)

[2368] Ibn Fanjawayh informed me that Abū Bakr Khurjah informed us that Muḥammad ibn ʾAyyūb informed us that Al-Ḥajabiy informed us that ʿAbdul ʿAzīz ibn Abī Ḥāzim informed us that he said: I heard my father relating from Saʿd ibn Abī Saʿīd Al-Maqburiy, from Abī Hurayrah that he said: the Messenger of Allāh (P.B.U.H) said: "whoever Allāh causes to live for sixty years, Allāh would have left no excuse for him in relation to age." (2)

[2369] Ibn Fanjawayh informed me that ʾAḥmad ibn Jaʿfar ibn Ḥimdān informed us that ʾIbrāhīm ibn Sahlawayh informed us that Al-Ḥasan ibn ʿArafah informed us that Al-Muḥāribiy informed us, from Muḥammad ibn ʿAmr, from Abī Salamah, from Abī Hurayrah that he said: the Messenger of Allāh (P.B.U.H) said: "The ages of my people (ʾUmmah) normally extends

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(1) **[2367] The assessment of the reliability of the chain of transmitters:**

- It includes ʻAbdullāh bin Muḥammad, Aḥmad bin Ja'far, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about them), and Ibn Sahlawayh, whom was not found.

The authentication of the Ḥadīth:

- It was reported by At- Ṭabarānī in ((al-Muʻjam al-Awsaṭ)) 8/49 (7925), 9/66 (9138), and in ((al-Muʻjam al-kabīr)) 11/177 (11415), Al-Bayhaqī in ((al-Sunan al-Kubrá)) 3/370 (6313), and in ((Zuhd)) 2/236 (625), and At-Ṭabarī in ((Jāmiʻ al-Bayān)) 22/141, on the authority of Ibn ʻAbbās. Al- Albānī classed it as da'if (weak), see: ((Da'if Al-Jami') (668), ((Silsilat Al-Ahadeeth Al-Da'ifah)) 6/14 (2584), ((Majmaʻ al-zawā'id)) 7/97 (11295), Al- Haythamī said: It includes Ibrāhīm bin Al-Fadl Al-Makhzumi who is da'if (weak).

(2) **[2368] The assessment of the reliability of the chain of transmitters:**

- It is very weak, since it includesAbū Bakr bin Kharjah, who narrates fabrications on the authority of trustworthy transmitters, and Sa'd bin Sa'id, who is slightly weak in transmitting Ḥadīth.
- **The authentication of the Ḥadīth:**
- It was reported by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 22/142, on the authority of Abū Hurairah.
- It was also reported by Al-Bukhārī the book: To make the Heart Tender (Ar-Riqaq), Chapter: If somebody reaches sixty years of age, he has no right to ask Allah for a new lease of life (6419), and Imam Aḥmad in ((Al-Musnad)) 2/417 (9394).

from sixty to seventy. Only a few of them pass that." (1)

The Messenger of Allāh (P.B.U.H) said**: "Calamities of death happen between the sixties and the seventies."**

﴿and the warner had come to you?﴾ i.e., the Messenger. Yazīd ibn ʿAliy said: it refers to the Qurʾān.

ʿIkrimah, Sufyān ibn ʿUyaynah, Wakīʿ, Al-Ḥusayn ibn Al-Faḍl Al-ʿAyniy said: it refers to decrepitude. To give an example, a poet said:

I found decrepitude a sing for death,

sufficient to you: decrepitude to be a warner

Another poet said:

Prepare your dignity for receiving the old age

no fear comes when the first hair turns gray

A woman said: his hair turned gray, and the maids

stay away from seeing the gray hair

I said to her: decrepitude is a warner for my age

I would never turn black my warning (hair)

﴿So taste﴾ i.e., the punishment, ﴿for there is not for the wrongdoers any helper.﴾

﴿Indeed, Allāh is Knower of the unseen (aspects) of the heavens and earth. Indeed, He is Knowing of that within the breasts.﴾ (Qur'an 35: 38)

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(1) **[2369] The assessment of the reliability of the chain of transmitters:**

- It is weak since it includes Ibn Sahlawayh, whom was not found, and Aḥmad bin Ja'far about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:

- It was reported by At- Tirmidhī in ((Al-Dawa'at)) (3550) and he said: This is Ḥasan (good) gharib (strange) Ḥadīth.
- See: ((Silsilat al-aḥādīth al-ṣaḥīḥah)) by Al- Albānī (757). ((Al-Musnad)) by Abū Ya'la 10/390. ((Al- Sunnan Al-Kubra)) of Al-Bayhaqī 3/370.

﴿It is He who has made you successors upon the earth. And whoever disbelieves - upon him will be (the consequence of) his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.﴾ (Qur'an 35: 39)

﴿Ask (them, O Prophet): Have you considered your associate-gods which you invoke besides Allah? Show me what they have created from the earth!﴾ (Qur'an 35: 40) i.e., on earth, ﴿Or do they have a share in (the creation of) the heavens? Or have We given the polytheists a Book﴾ i.e., a book that commands them to do so.

﴿which serves as a clear proof for them?﴾

Ibn Kathīr, Abū ʿAmr, Al-ʾAʿmash, and Ḥamzah read the word "Bayyinah" in its singular form.

Other Reciters read it in the plural form (Bayyināt) which is chosen by Abū ʿUbaydah as he argued: it matches the calligraphy because I have seen it with Alif and Tāʾ in some Books of Qurʾān (Maṣāḥif).

﴿In fact, the wrongdoers promise each other nothing but delusion.﴾

﴿Indeed, Allāh holds the heavens and the earth, lest they fall apart.﴾ (Qur'an 35: 41) i.e., to fall apart, ﴿And if they should fall apart, none but Him could hold them﴾ i.e., only He Who could hold them, ﴿He is truly Most Forbearing, All-Forgiving.﴾

Mughīrah narrated from ʾIbrāhīm that he said: a man from among the companions of ʿAbdullāh ibn Masʿūd went to Kaʿb to gain from his knowledge. When he returned, ʿAbdullāh said to him: tell me what you have gained from Kaʿb. He replied: I heard Kaʿb as saying: the heaven rotates in a shape like the quern's handle around a pole on the shoulder of an angel. ʿAbdullāh said: I wish you could flee with your riding camel and luggage (to turn back quickly). Kaʿb has lied, and he has not abandoned his religion of Judaism yet!! Allāh Almighty says: ﴿Indeed, Allah (alone) keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could

hold them up. He is truly Most Forbearing, All-Forgiving.﴾ The heavens do not rotate. If they had rotated, they would have been fallen apart.

﴿And they swore by Allāh their strongest oaths that if a warner came to them,﴾ (Qur'an 35: 42)

When the people of Quraysh knew that the people of the Book have denied their messengers, they said: woe to the Jews and the Christians as they denied their messengers. By Allāh, if a messenger came to us, ﴿they would be more guided﴾ i.e., in religion ﴿than them﴾. This happened before the advent of the Messenger of Allāh (P.B.U.H). When Muḥammad received revelation, they denied him. Therefore, Allāh Almighty sent down the following: ﴿And they swore by Allāh their strongest oaths that if a warner came to them, they would be more guided than (any) one of the (previous) nations.﴾ i.e., the Jews and the Christians. ﴿But when a warner came to them,﴾ i.e., Muḥammad ﴿it did not increase them except in aversion.﴾ i.e., distancing and remoteness.

﴿(Due to) arrogance in the land﴾ (Qur'an 35: 43)

Al-ʔAkhfash said: the word "Istikbār" comes in the accusative case for being apposition (badal).

It has been also said: the reason that it is a verbal noun.

It has been also said: the reason is the removal of the genitive agent.

﴿and plotting of evil;﴾ i.e., bad deeds.

Al-Kalbiy said: it means, their gathering on polytheism and killing their prophets.

﴿but the evil plot does not encompass﴾ i.e., it does not strike, happen to, hit and encompass ﴿except his own people.﴾ i.e., thereupon, they were killed at the day of Badr.

The majority read the word "as-sayyiyʔ" with full Harakāt.

Al-ʔAʿmash and Ḥamzah considered it a jussive case: "as-sayyiy" without Hamzah at the end for avoiding letting Harakāt meet, but they did not apply the same logic in the other same word. However, the favorite mode of recitation is the majority's.

It is mentioned in a Ḥadīth that Kaʿb said to ibn ʿAbbās: I read the following in the Tawrah: whoever digs a hole will fall in it. Ibn ʿAbbās replied: I will direct you to the same meaning in the Qurʾān, then he recited the following Ayah: ﴿but the evil plot does not encompass except his own people.﴾

[2370] Ibn Fanjawayh informed me that ibn Shanabah informed us that Al-Firyabiy informed us that Muḥammad ibn Al-Ḥasan Al-Balkhiy informed us that ʿAbdullāh ibn Al-Mubārak informed us that Yūnus ibn Yazīd informed us, from Az-Zuhriy that he said: we were informed that the Messenger of Allāh (P.B.U.H) said: "Do not plot, and do not help a plotter. Allāh Almighty says: ﴿but the evil plot does not encompass except his own people.﴾ Do not transgress, and do not help a transgressor. Allāh Almighty says: ﴿Indeed, your transgression reflects on yourselves.﴾ (10: 23) Do not breaks his oath, and do not help the one who breaks his oath. Allāh Almighty says: ﴿So he who breaks his word only breaks it to the detriment of himself.﴾ (48: 10) (1)

﴿Then do they await﴾ i.e., watch for ﴿(the fate) except the way of the former peoples?﴾ i.e., the punishment due to their disbelief.

﴿But you will never find in the way of Allāh any change, and you will never find in the way of Allāh any alteration.﴾

(1) **[2370] The assessment of the reliability of the chain of transmitters:**

- It includes Al-Faryabi, whom was not found, and Ibn Shanbeh and Al-Balkhi about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:

- It was reported by Ibn Al-Mubarak in ((Zuhd)) 1/252 (725), Al-Bayhaqī in ((Shaʿb al-īmān)) 5/286 (6674), Al-Dailami in ((Musnad Al-Firdaws)) (293) (2497), Abū Naʾim in ((Hilyat al-Awliyaʾ) 5/181-182, and At- Ṭabarānī in ((al-Muʿjam al-kabīr)) 11/213 (11532) on the authority of Rajaʾ bin Haywah: that he heard a narrator in the Mina mosque says.. As-Suyuti attributed it to Abū Sheikh Ibn Ḥayyān and Ibn Mardawayh, both of them in the interpretation, on the authority of Anas, and Al-Khatib in ((The History of Baghdad)) 8/449 (4563) in the biography of Zaid bin ʿAlī Al-Kufi (on the authority of Anas). It includes Marwān bin Subaih, Adh-Dhahabi said in ((Mizan Al-I'tidal)): I do not know him, and he reported munkar (denounced) Ḥadīth, then, this Ḥadīth was reported. Al- Albānī classed it as daʾif (weak) in "Daʾif Al-Jami'" (2555).
- See: ((Fayḍ al-qadīr)) by Al-Minawi 5/289.

﴿Have they not travelled throughout the land to see what was the end of those before them? They were far superior in might. But there is nothing that can escape Allah in the heavens or the earth. He is certainly All-Knowing, Most Capable.﴾ (Qur'an 35: 44)

﴿And if Allāh were to impose blame on the people for what they have earned,﴾ (Qur'an 35: 45) i.e., of sins they have committed. ﴿He would not leave upon it﴾ i.e., the earth. This is a metonymy for something not mentioned.

﴿any creature.﴾ Al-ʾAkhfash and Al-Ḥusayn ibn Al-Faḍl said: the word ﴿dābah (a creature)﴾ refers only to people, but the common use implies generality for the word.

[2371] Ibn Fanjawayh informed me that Ibn Shanabah informed us that Al-Firyābiy informed us that Abū Masʿūd, ʾAḥmad ibn Al-Furāt, related to me that Abū ʿAwānah informed us that ʿAbdullāh ibn Al-Mubārak informed us, from Yūnus ibn Yazīd, from Az-Zuhriy, from Ḥamzah ibn ʿAbdullāh ibn ʿUmar, from his father that he said: the Messenger of Allāh (P.B.U.H) said: "If Allāh were to punish a people, he would punish all of them. At the Day of Judgement, they will be resurrected on the state of what they were doing." (1)

(1) **[2371] The assessment of the reliability of the chain of transmitters:**
- It includes Al-Faryabi, whom was not found, and Ibn Shanbeh, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:
- I did not find it except for the compiler.
- It was reported by Al- Albānī in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 4/157 (1622), 6/434 (2693), but with the text: ((If Allah descends His power and punishment over the people of sins, including the righteous, they (the righteous) are afflicted with them, then they will be resurrected according to their intentions)) and he classed it as sahih (authentic). See: ((Sahih al-Targhīb wa-al-tarhīb)) (2312). Al-Mundhiri attributed it to Ibn Ḥibbān, while Al-Minawi attributed it to Al-Bayhaqī. It was also supported by the Ḥadīth of 'Aisha, which is stated in Al-Bukhārī and Muslim: she said: The Messenger of Allah (PBUH) said: An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth." She asked; "O Messenger of Allah! Why all of them?" He answered, "All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions.

Qatādah said about this Ayah: Allāh has done that at the time of Noah when He the Almighty destroyed all creatures upon the earth except for those on board with Noah.

Ibn Masʿūd said: Al-Jaʿl (a type of beetle) is almost punished due to the sins of the son of ʾādam. Then, he recited this Ayah.

ʾAnas said: the lizard might die out of famine because of the sins of the son of ʾādam.

Yaḥyā ibn Abī Kathīr said: a man was enjoining good and forbidding wrong, and another man said to him: mind your business, because the transgressor only harms himself. Upon that, Abū Hurayrah replied: you lied. By the One whom my soul is in His Hand, chameleons die out of famine due to the act of transgression.

Abū Ḥamzah Ath-Thumāliy said about this Ayah: the rain might cease, so everything else will deteriorate.

﴿But He defers them for a specified term. And when their time comes, then indeed Allāh has ever been, of His servants, Seeing.﴾

sūrat yā sīn

It is Meccan and consists of three thousand letters, seven hundred and twenty-nine words, and eighty-three verses.

(Professor Imam Abu Isḥāq Ath-Tha'labi, may Allah have mercy on him, told us, saying)

[2372] Abu Muḥammad ʿAbdullāh bin Aḥmad bin Muḥammad Al-Naqid informed us that Abu Al- ʿAbbās Muḥammad bin Isḥāq Al-Sarraj reported reported on the authority of Ḥāmid bin ʿAbd-al-Raḥmān, on the authority of al- Ḥasan bin Saleh, on the authority of Hārūn Abi Muḥammad, on the authority of Muqātil bin Ḥayyān, on the authority of Qatada, on the authority of Anas that the Messenger of Allah (PBUH) said **((Everything has a heart, and the heart of the Qur'ān is Yā Sīn** (Qur'ān, 36). **God will record anyone who recites Yā Sīn as having recited the Qur'ān ten times.))** [(1)]

[2373] Muḥammad bin Al- Ḥusayn bin Muḥammad informed me, that Muḥammad bin Muḥammad bin Yaʿqūb reported on the authority of

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(1) **[2372] The assessment of the reliability of the chain of transmitters:**

- It is da'if (weak) since it includes HārūnAbū Muḥammad who is majhūl (unknown) and the sheikh of the compiler about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him)

The authentication of the Ḥadīth:

- It was reported by At- Tirmidhī in the virtues of the Qur'an, chapter: what has been related to the virtue of Ya-Sin (2887), then he said: This is gharib (strange) Ḥadīth that we only know from the Ḥadīth of Ḥāmid bin ʿAbd-al-Raḥmān, and HārūnAbū Muḥammad is majhūl (unknown).
- See: ((Sunan Al-Darami)) (3459), ((al-Targhīb wa-al-tarhīb)) by Al-Mundhiri 2/377, "Mishkat Al-Masabih" by Al- Albānī (2147), "al-Durr al-manthūr" by As-Suyuti 5/256, ((Kanz Al-Ummal)) by Al-Muttaqi Al-Hindi (2624)
- Al- Albānī said in ((Da'if al-Targhīb wa-al-tarhīb)) 1/885: Mawdu' (fabricated)
- Al-Manawi said in ((Fayḍ al-qadīr)) 6/259: Its chain of transmission is the same as the previous chain of transmission (whoever recites Surah Ya-Sin on a night, he will be forgiven upon rising in the morning.), it is either weak or fabricated.

Muḥammad bin ʿAbdullāh bin Muḥammad bin Muslim bin Muslim Al-Malti in Egypt, on the authority of Isma'il bin Mahmoud Al- alnysbwry, on the authority of Aḥmad bin ʿImran Al-Razi, on the authority of Muḥammad bin ʿUmair, on the authority of Hishām bin ʿUrwa, on the authority of his father on the authority of ʿAisha, who said: The Messenger of Allah said: **((There is a surah in the Qur'an that will keep interceding for its reciter, and whoever listen to it will be forgiven, which is Surah Ya-Sin))** (1)

[2374] Abu Al-Ḥasan ʿAbd-al-Raḥmān bin Muḥammad At-Tabarani reported us on the authority of Al-Abbas bin Quhiyar, on the authority of Al-Fadl bin Hammad.

[2375] Aḥmad bin Abi reported us on the authority of Abu Nasr Al-Sarkhasi and Muḥammad bin Ayyūb, they said: Isma'il bin Abi Uwais reported us, on the authority of Muḥammad bin ʿAbd-al-Raḥmān bin Abi Bakr Al-Jad'ani, on the authority of Sulaiman bin Marqa', on the authority of Hilal bin

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(1) **[2373] The assessment of the reliability of the chain of transmitters:**

- It includes a transmitter whom was not found, and it also includes transmitters about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about them)

The authentication of the Ḥadīth:

- I did not find it except for the compiler with this text, however it was mentioned by the author of ((Nawādir al-uṣūl)) on the authority of Muḥammad bin ʿAlī, may Allah be pleased with him, who said: The Messenger of Allah (PBUH) said: ((The Qur'an is better than everything except Allah Almighty, and the superiority of the Qur'an over all speech is like the superiority of Allah over His creation .. And whoever recites a verse from the Book of Allah is better than what is under the Throne to the stars. In the Book of Allah, there is a surah called Al-Azizah, whose bearer will be called the honorable on the Day of Resurrection, which will intercede for him more than Rabi'a and Mudar, i.e. it is Surah Ya-Sin)). This was mentioned in the virtue of sūrat l-mulk (Dominion), as in ((al-Targhīb wa-al-tarhīb)) in the virtue of encouraging the recitation of Surah Blessed is the One in Whose Hands rests all authority, on the authority ofAbūHurairah, may Allah be pleased with him, on the authority of the Prophet (PBUH) who said: ((A surah in the Qur'an is thirty verses that intercede for a man until he is fully forgiven which is Surah Blessed is the One in Whose Hands rests all authority." It was reported by Abū Dāwūd and At- Tirmidhī, it was classed as Ḥasan (good). See: ((al-Targhīb wa-al-tarhīb)) by Al-Mundhiri 3/260. ((Nawādir al-uṣūl)) by Al-Ḥākim At- Tirmidhī 3/260

As-Salt, that Abu Bakr As-Siddiq, may Allah be pleased with him He said: The Messenger of Allah (PBUH) said: ((Surat Ya-Sin is called Al-Ma'mmah)). It was said: O Messenger of Allah, and what is Al-Ma'mmah? He (PBUH) said: **((It spreads to its reciters the good of this world and the Hereafter, and it is called Ad-Dafi'ah Al-Qadiyah, since it removes all evil from him, and fulfills every need for him, and whoever recites it, he will be gived the reward of twenty hajj (pilgrimages), whoever listens to it, he will be gived the reward of a thousand dinars in the way of Allah, and whoever writes or drinks it, a thousand medicine, a thousand certainty, a thousand closeness, and a thousand mercy will enter his lungs, and every disease and bitterness, he has, will be removed)).** (1)

(1) **[2374-2375] The assessment of the reliability of the chain of transmitters:**

- It includes Muḥammad bin ʿAbd-al-Raḥmān who was slightly weak in transmitting Ḥadīth, or matrūk (discarded), and it also includes more than one transmitter who are majhūl (unknown). Some of them were not found, and no Jarh and Ta'dil was not raised about them (no criticism or praise was not raised about them) as well.

The authentication of the Ḥadīth:

- I did not find it except for the compiler's narration.
- Ibn Kathīr mentioned in ((Interpretation of the Great Qur'an)): 11/342 it was reported by Al-Ḥākim At-Tirmidhī in ((Nawader Al-Usul)). Al- Albānī classed it as da'if (weak) in Silsilat al-aḥādīth al-ḍaʿīfah (3260). Al-Khatib said ((Tārīkh Baghdād)) 2/905: this chain of transmission is false, its chain of transmitters also includes more than one transmitters who were majhūl (unknown). The text was plagiarize by Muḥammad bin Abd and classed this chain of transmission as mawdu' (fabricated).moreover, Al-Aqili mentioned it in ((Al-Du'fa' Al-Kabir)) 2/143 in the biography of Sulaiman bin Marqa' with the text of: On the authority of Sulaiman bin Marqa' Al-Janda'i, on the authority of Hilal bin As-Salt, thatAbū Bakr said: The Messenger of Allah (PBUH) said: "Surat Ya-Sin is called in Torah Al-Muna'ma. What is Al-Muna'ma (the blessed)? He said: ((its reciter will be blessed with the goodness of this world and the Hereafter, and he will be protected against the affiliction of this world and the horrors of the Hereafter ((. He also classed the Ḥadīth as munkar (denounced) that was not traced.
- Furthermore, Al-Khatib Al-Baghdadi also mentioned it in ((Tārīkh Baghdād)) 6/247 (3284) in the biography of Isma'il bin Yahya bin ʿAbdullāh, on the authority of ʿAlī with the text: He said: The Messenger of Allah (PBUH) said: ((Whoever hears Suraht Ya-Sin, he will be rewarded with twenty dinars for the sake of Allah. And whoever recites it, he will be given the reward of twenty hijj. Whoever writes and drinks it will enter his lungs with a thousand certainty, a thousand light, a thousand blessings, a thousand mercy, and a thousand sustenance, and every malice and disease will be remove from him)) Ibn Numayr said: I do not consider anything narrated by Isma'il bin Yahya.

[2376] Abu Al-Ḥasan bin Abi Isḥāq Al-Muzaki reported to us, on the authority of Abu Al-Ahraz Muḥammad bin ʿUmar bin Jamil, on the authority of Abu Bakr (Aḥmad) bin Ibrahim, who is Abu Bastam Al-Baghdadi, on the authority of Isma'il bin Ibrahim, on the authority of Yūsuf bin ʿAtiyah, on the authority of Hārūn bin Kathir, on the authority of Zayd bin Aslam, on the authority of his father, on the authority of Abi Umamah, on the authority of Ubayy bin Ka`b, who said: The Messenger of Allah (PBUH): **((Whoever recites Ya-Sin for the sake of Allah Almighty, Allah will forgive him, and he will be given a reward as if he had recited the entire Qur'an twelve times, and any sick person who has recited Surah Ya-Sin, ten angels descend upon him according to the number of each letter, standing in rows in front of him, praying and asking forgiveness for him, witnessing his death and Ghusl (washing), following his funeral, praying for him, and witnessing his burial. When the sick recites Surat Ya-Sin while he is in the agony of death, the angel of death does not take his soul until Ridwan, the Keeper of paradise, brings him a drink from Paradise, so he drinks it while he is on his bed, and he dies while he is well-watered, he is resurrected while he is well-watered, he is brought to account while he is well-watered, and he does not need any Cistern of the prophets until he enters Paradise while he is well-watered.))** (1)

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(1) **[2376] The assessment of the reliability of the chain of transmitters:**

- It includes Hārūn bin Kathīr who is majhūl (unknown), Zaid bin Aslam and his father are not identified, and Youssef bin ʿAttia is matrūk (discarded).

The authentication of the Ḥadīth:

- It was reported by Al-Qudha'i in ((Musnad al-Shihāb)) 2/130 (1036), and Al-Hafiz Ibn Hajar, may Allah have mercy on him, in ((al-Maṭālib al-ʿĀlīyah)) 1/3690 on the authority of Ubayy bin Ka`b.
- Some words of its text were supported and mentioned, including: What Aḥmad reported in ((Al-Musnad)) 4/105 (16969) saying:Abū Al-Mughīrah reported us on the authority of Ṣafwān, on the authority of Al-masheikha that: They met Ghadif bin Al-Ḥārith Althmly when he was seriously ill before death, and he said: could anyone of you recite Ya-Sin? He said: So Ṣāliḥ bin Shurayḥ Al-Sakuni recited it, and when he recited forty verse, he was died. He said the sheikhs used to say: If it is recited at the dead, it will ease for him. Ṣafwān said: Isa bin Al-Mu'tamar recite it with Ibn Ma'bad. Al-Arnaut said: The Ḥadīth is Ḥasan (good), and if the sheikh was oblivious, it does not harm.
- It was also reported 5/26, 27 (20301, 20314), on the authority of Ma'qil bin Yasar, on the authority of the Prophet (PBUH), who said: (Recite it to your dead) referring to Ya-

[2377] Abu Al-Fadl Aḥmad bin ʿAlī Al-Sharghi Al-Khwarizmi reported to us in written, on the authority of Abu Sahl bin Ziyad Al-Qattan, on the authority of Al-Ḥasan bin Makram, on the authority of Musab bin Al-Muqdam, on the authority of Abu Al-Muqdam Hishām, on the authority of Al-Ḥasan, on the authority of Abu Hurairah, he said: The Messenger of Allah (PBUH) said: **((whoever recites Surah Ya-Sin on the night he will be forgiven upon rising in the morning.))** (1)

Sin. Al-Arnaut said: Its chain of transmission is da'if (weak) due toAbū ʿUthman and his father who were unknown. This was tried by some of the righteous, as Ibn Asaker mentioned in ((The History of Damascus)) 9/11 in the biography of Abi ʿUthman Al-Sabouni Al-Nisaburi Al-Hafiz: He was sick for seven days, and no treatment helped him, on Thursday, the seventh day of his illness, the effects of his agony of the death started to appear, so he bade farewell to his sons, advised them to do good and forbade them from slapping the cheeks, tearing the cloth, wailing over the dead, and raising the voice by weeping. Then he called for the reciter Abi ʿAbdullāh who recited Surah Ya-Sin, so his condition changed, his time was good, and he was dealing well with death agony until he read what was narrated on the authoiruty of the Messenger of Allah (PBUH): ((Whoever dies with the last words (whose meaning is): "There is none worthy of worship but Allah" will enter Paradise.)) Then he died, may Allah have mercy on him.

- Ibn Hajar mentioned in ((al-Maṭālib al-ʿĀlīyah)) 1/782 on the authority ofAbū Darda', may Allah be pleased with him, who said: The Messenger of Allah (PBUH), said: ((any dead person who dies while reciting Ya-sin, Allah Almighty makes it easy for him)). See: ((Kashf Al-Khafaa)) by Al-Ajlouni 2/526, and he said: Al-Khafaji said: This Ḥadīth was narrated by At- Tirmidhī on the authority of Anas, and it is stated that (he will be gived the reward of reciting the Qur'an ten times), so what the compiler narrated {twenty times} contradicts the narration of At- Tirmidhī. Then, Al-Khafaji said: It was said to some atheists It prevents theft of belongings, and it was said: The Qur'an is stolen while it is contained in it, so he replied that a single thing may be exclusively granted benefit that it is not granted in a group; likewise, the verses of preservation which are recited seperatley. He also did not classify the Ḥadīth as accepted or fabricated. In al-Jāmiʿ al-Ṣaghīr, it was narrated with the text of: (Everything has a heart, and the heart of the Qur'ān is Yā Sīn (Qur'ān, 36). God will record anyone who recites Yā Sīn as having recited the Qur'ān ten times) and attributed it to Ad-Darimi, on the authority of Anas. Al-Manawi said: At- Tirmidhī said: It is gharib (strange) due to including HārūnAbū Muḥammad who is majhūl (unknown) sheikh

(1) **[2377] The assessment of the reliability of the chain of transmitters:**

- It includes Hishām bin Ziyad who is matrūk (discarded) no Jarh and Ta'dil was not raised about the sheikh of the compiler (no criticism or praise was not raised about him).

[2378] Al- Ḥusayn bin Muḥammad Al-Thaqafi reported to me, on the authority of Al-Fadl bin Al-Fadl Al-Kindi, on the authority of Hamza bin Al-Ḥusayn bin ʿUmar Al-Baghdadi, on the authority of Muḥammad bin Aḥmad Al-Riahi, on the authority of Ubayy, on the authority of Ayyūb bin Mudrik, on the authority of Abi ʿUbaidah, on the authority of Al-Ḥasan , on the authority of Anas bin Malik, on the authority of The Prophet (PBUH) said: **((Whoever**

The authentication of the Ḥadīth:

- I did not find it except for the compiler's transmission. Al- Haythamī reported it in ((Majmaʿ Al-Zawaʿid)) 7/97 on the authority ofAbū Hurairah, and he said: It was narrated by At- Ṭabarānī in ((Al-Ṣaghīr)) and ((Al-Awsat)) and it includes Aghlab bin Tamim who is da'if (weak).
- It was reported byAbū Ya'la in his "Musnad" (6224). Ad-Darimi in ((Sunan)) (3460) and Al- Albānī classed it as weak. See ((al-Jāmiʿ al-Ṣaghīr)) 2/633 (8934). ((Da'if al-Targhīb wa-al-tarhīb)) 1/886, 973. Al-Khatib reported it in ((Tārīkh Baghdād)) 10/5373, with his chain of transmission, on the authority ofAbū Hurairah, saying: The Messenger of Allah (PBUH), said: ((Whoever recites Ya-Sin at night for the sake of Allah, he will be forgiven)).
- Al-Manawi said ((Fayḍ al-qadīr)) 6/259: As-Suyuti attributed it to Al-Bayhaqī on the authority ofAbū Hurairah, and its transmission includes Al-Mubarak bin Fadalah. Ibn Al-Jawzi also reported it with this text taken from the Ḥadīth ofAbū Hurairah, and he classed it as mawdu' (fabricated), and the compiler refuted it by mentioning several chains of transmission, some of which are on the condition of being authentic.
- I said: No sahih Ḥadīth specific to the virtue of Ya-Sin, has been authenticated, but each Ḥadīth is interrupted, some of its chains of transmission are ambiguous, and most of its narrators are not free from criticism or defamation, and Allah knows best.
- Ibn Al-Jawzi said in ((Al- Mawḍūʿāt)) 1/400-404: A chapter on the virtue of Ya-Sin, it was reported on the authority of ʿAlī, Anas,Abū Bakr As-Siddiq andAbū Huraira... Then he mentioned the hadiths that the compiler mentioned here, then he said: This Ḥadīth is with all chains of transmission is false. As for the Ḥadīth of ʿAlī, the accused is Ismail bin Yahya.
- Ibn ʿUday said: He accused the trustworthy transmitters of being accused. Al-Daraqutni said: He is liar and matrūk (discarded). As for Aḥmad bin Hārūn, Ibn ʿUday accused him of fabricating the Ḥadīth. As for the Ḥadīth of Anas, Al-Daraqutni said: Muḥammad bin Abd lies and fabricates. As for the Ḥadīth ofAbū Bakr, Al-Nisa'i said: Muḥammad bin ʿAbd-al-Raḥmān Al-Jada'ni is matrūk (discarded). As for the Ḥadīth ofAbū Hurairah, Al-Daraqutni said: Muḥammad bin Zakariyya fabricates the Ḥadīth. He said: This Ḥadīth was narrated with marfu' (raised) and awquf (stoppd) chains of transmission. For further details, see: ((Tanzih Al-Sharia)) by Ibn Iraq 1/288-289.

comes out to the graves and recites Surah Ya-Sin, it will be eased for them on that day, and he will be gived good deeds according to their number)). (1)

[2379] Ibn fnjwyh reported to me, on the authority of Ibn Shanaba, on the authority of ʿAlī bin Mahan, on the authority of ʿAlī bin Muḥammad Al-Tanafisi, on the authority of ʿAbd-al-Raḥmān Al-Maharbi, on the authority of ʿAmer bin Isaf Al-Yamami, on the authority of Yahya bin Abi Kathir, he said: We have been informed that whoever recites Ya-Sin in the morning, he will be joyful until evening, and whoever recites it in the evening, he will be in joy until morning. Someone who tried it and told me. (2)

In the Name of Allāh, the Most Gracious, the Most Merciful

﴿Yā Sīn﴾ (36: 1)

On that word, the Qurʾānic Reciters differed:

Ḥamzah, Al-Kisāʾiy, Khalaf, and ʿāṣim, in most of the narrations, read it with a Kasrah for Yāʾ between Yā and Yāsīn.

The people of Madina, which is the style chosen by Abī ʿUbaydah and Abī Ḥātim- and the others- read it with a Fatḥah on Yāʾ.

Abū Jaʿfar, Abū ʿAmr, Ḥamzah, ʾAyyūb, Abū Ḥātim, and ʿāṣim, in most of the narrations, read it with a Sukūn on the clear Nūn.

However, narrations from Nāfʿ and Ibn Kathīr are different.

ʿīsā ibn ʿUmar read it with a Fatḥah on Nūn, making it like ʾAyna (where) and Kayfa (how).

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(1) **[2378] The assessment of the reliability of the chain of transmitters:**
- It is Mawdu', for it includes Aḥmad bin Yazīd, majhūl (unknown), Ayyūb bin Mudrik who is matrūk (discarded), and Famine bin Al-Zubayr who is da'if (weak).

The authentication of the Ḥadīth:
- See: ((Silsilat al-aḥādīth al-ḍaʿīfah)) by Al- Albānī 3/397 (1246). See: Al- Albānī's statements in ((Al-Ayat Albainat)) (p. 93).

(2) **[2379] The assessment of the reliability of the chain of transmitters:**
- It is interrupted since the transmitter on whose authoirty Yahya bin Abi Kathīr reported it, is unknown, ʿAlī bin Mahan was not found, and Ibn Shanaba about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

Ibn Abī ʾIsḥāq read it with a Kasrah for Nūn, making it like Ḥidhām (heavy-footed) and Raqqāsh (a serpent).

Hārūn Al-ʾAʿwar read it with a Ḍammah on Nūn, making it like Mundhu (since) Ḥaythu (as) Qaṭ (ever), but the others read it with a hidden Nūn.

The interpreters differed on the meaning of the word. It has been said: it is an oath.

Ibn ʿAbbās said: it means, O human, in the dialect of Ṭay.

ʿAṭāʾ said: it is a Syriac word.

Abū Al-ʿāliyah said: it means, O man.

Saʿīd ibn Jubayr said: it means, O Muḥammad, which finds its support in Allāh's saying: ﴿Indeed you, (O Muḥammad), are from among the messengers,﴾ (36: 3)

As-Suddiy Al-Ḥimyariy said:

O spirit, do not turn from advising a diligent person

to seek friendship, except for the family of Yāsīn

Abū Bakr Al-Warrāq said: it means, O master of people.

If one said: why (Yā Sīn) is considered an Ayah, but (Ṭā Sīn) is not considered an Ayah? The response would be: "Ṭā Sīn" is similar to Qābīl in terms of the word root and the constant letters. On the other hand, "Yā Sīn" starts with a vowel which does not have an equivalent in the other Surahs. Therefore, it is like a sentence or a complete speech, and it conforms to the heading of the following Ayahs.

﴿By the wise Qur'ān,﴾ (36: 2)

﴿Indeed you, (O Muḥammad), are from among the messengers,﴾ (36: 3)

This constitutes a response to the claim of the disbelievers: (O Muḥammad, you are not a messenger).

﴿On a straight path.﴾ (36: 4)

﴿(This is) a revelation﴾ (36: 5)

Ibn ʿāmir and the Reciters of Kufa read Lām with a Fatḥah as a verbal noun. Therefore, it means, it was revealed as a revelation (Nazala Tanzīl). It

has been also said: it is a kind of irregularity of description. The other Reciters read it with a Ḍammah, which means it is a revelation ﴿of the Exalted in Might, the Merciful,﴾

﴿That you may warn a people whose forefathers were not warned,﴾ (36: 6) i.e., in the period that received no revelation. It has been also said: it means that you may warn a people with what their forefathers were warned. ﴿so they are unaware.﴾ i.e., of belief and right guidance.

﴿Already the decree has come into effect﴾ (36: 7) i.e., the decree of punishment is determined, ﴿upon most of them, so they do not believe.﴾

﴿Indeed, We have put shackles on their necks, and they are to their chins,﴾ (36: 8)

This part was revealed concerning Abū Jahl and his two fellows from Banī Makhzūm. When Abū Jahl took an oath that if he sees Muḥammad performing prayer, he will knock his head down. Then, he went to him with a rock to knock him down while he was praying. When he raised the rock to throw it on him, his hand stuck to his neck and the rock stuck to his hand. The rock dropped when he turned back to his two fellows and told them what happened.

Upon that, one of the people of Banū Makhzūm said: I will kill him with that rock. When he went to throw the rock on him while he was praying, Allāh took his sight. So, he could hear his voice but not see him. Then, he turned back to his fellows and could not see them until they called him and said: what have you done? He replied: I have not seen him, but I heard his voice.

Upon that, the third one said: by Allāh, I will crack his head by myself. Then, he took the rock and proceeded, but he turned back running on his heels, even he fell fainted on his back. Then, it was said to him: what's wrong with you? He replied: I saw the man, but when I approached him, something like a stallion behind him interfered between us. If I approached him more, it would eat me. Therefore, Allāh sent down: ﴿Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads (kept) aloft.﴾ i.e., they are beaten up.

The original meaning of Iqmāḥ (heads kept aloft) is lowering the gaze and elevating the head simultaneously. It is said: a Muqmaḥ camel, when the camel is elevating his head and lowering his gaze simultaneously. It is also said: a Qāmiḥ camel, when it quenches its thirst and elevates his head. A poet said about a ship on which he was on board:

And we are on the ship's sides sitting

lowered-gazed like the Qimāḥ camels

Abū ʿUbaydah said: it is a way of giving an example. There was not a real shackle, but the meaning is that We deprived them from faith and their desire with some hurdles. Thus, the shackles are an example for that meaning.

It is mentioned in a tradition that Abā Dhuʾayb loved a woman at a time before Islam. When he became a Muslim, this woman, whose name was ʾUmm Mālik, went to him, and seduced him but he refused. For that, he composed the following:

It is not to go to pieces, ʾUmm Mālik,

but the necks are surrounded with chains

And the adolescent became old, not liking

except the justice, so the critics can rest

He wants to say: we are restricted, due to Islam's restrictions, from committing any act of adultery or dishonesty.

ʿIkrimah said: ﴿Indeed, We have put shackles on their necks,﴾ means, darkness and misguidance they were living in.

﴿And We have put before them a barrier and behind them a barrier﴾ (36: 9) i.e., We caused them to be blind.

The majority read the word ﴿faʾaghshaynāhum﴾ with a ʿAyn instead of a Ghayn.

[2380] Al-Ḥusayn ibn Muḥammad Ath-Thaqafiy informed me that Al-Baghawiy, in Baghdad, informed us that ʾAḥmad ibn Muḥammad ibn Abī Shaybah Al-Bughdādiy informed us that Abū Al-Qāsim, ʿUthmān ibn Ṣāliḥ

Al-Khayyāṭ, informed us that ʿUthmān ibn ʿUmar informed us that Shuʿbah ibn ʿAliy ibn Budhaymah informed us that he said: I heard ʿIkrimah reading: ﴿faʾaghshaynahum fahum lā yubṣirūn﴾ with a ʿAyn. (1)

﴿And it is all the same for them whether you warn them or do not warn them - they will not believe.﴾ (36: 10)

[2381] Ibn Fanjawayh Ad-Dīnawariy informed me, while reading before him, that ʿUbaydullāh ibn Muḥammad ibn Shanabah informed us that ʿUmayr ibn Mirdās informed us that Salamah ibn Shabīb informed us that Al-Ḥasan ibn Al-Walīd informed us that Ḥayyān ibn Zuhayr Al-ʿAdawiy informed us, from his father, from ʿUmar ibn ʿAbdul ʿAzīz. (2)

[2382] And, Ibn Fanjawayh informed me that Ibn Shanabah informed us that Al-Firyābiy informed us that ʿUbaydullāh ibn Muʿādh informed us that he said: my father informed me that Muḥammad ibn ʿAmr Al-Laythiy informed me that Az-Zuhriy related to us that he said: ʿUmar ibn ʿAbdul ʿAzīz summoned Ghīlān, the Qadarite, and said to him: O Ghīlān, read the beginning of Yā Sīn. He started to read: ﴿Yā Sīn (1) By the wise Qurʾān﴾ up to the saying of Allāh Almighty: ﴿And it is all the same for them whether you warn them or do not warn them - they will not believe.﴾ Ghīlān said: O Chief of Believers, by Allāh, it is like I have not read it before this day. O Chief of Believers, I confess before you that I repent from what I used to say about the predestination. ʿUmar ibn ʿAbdul ʿAzīz replied: O Allāh, if he is truthful, accept his repentance and strengthen him. If he is a liar, release against him who does not feel pity for him and

(1) **[2380] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy.

The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/152, on the authority of Ibn ʿAbbās.

(2) **[2381] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Shanaba about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him), and ʿUmair bin Mirdas whose narrations are gharib (strange).

make him an example. Az-Zuhriy said: Hishām took him and cut off his hands and feet. (1)

[2383] Ibn Fanjawayh informed me that Ibn Shanabah informed us that Al-Firyābiy informed us that ʿUbaydullāh ibn Muʿādh informed us that he said: my father informed me, from some of his companions, that he said: Muḥammad ibn ʿAmr related this Ḥadīth to Ibn ʿAwn, and Ibn ʿAwn said: I saw him crucified on the gate of Damascus. (2)

﴿You can only warn﴾ (36: 11) i.e., the one who benefits from your warning. The Messenger of Allāh (P.B.U.H) used to warn everyone.

﴿one who follows the message﴾ i.e., follows the Qurʾān and implements it.

﴿and fears the Most Merciful unseen. So give him good tidings﴾ i.e., inform him ﴿of forgiveness and noble reward.﴾

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(1) **[2382] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin ʻAmr Al-Laithi who was oblivious, and Ibn Shanaba about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:
- I did not find it except for the compiler.
- Al-Madaini said: Hishām bin Abdul- Mālik is the one who killed Ghaylan Al-Qadri, and when he was brought before him, the Umayyad said to him: Woe to you, say what you want and if it is the truth, we follow you; otherwise, you should give up. Then, Maymun bin Mahran debated him, and Maymun said to him several issues: Does he disobey Allah unwillingly?! Ghaylan remained silent, but Hishām stood up and killed him.
- See: ((Iʻtiqad Ahl Al-Sunnah)) by Al-Kaʾi 4/713-716, ((Sunnah)) by ʻAbdullāh bin Aḥmad 2/429-430.

(2) **[2383] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Shanaba about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him), and an ambiguous transmitter.

The authentication of the Ḥadīth:
- I did not find it except for the compiler.
- Adh-Dhahabi narrated it on the authority of Muadh bin Muadh, on the authority of ʻAwn, and he did not mention "some of his companions" as it is stated here.
- It also stated in a narration: We said: What is the matter with you, O Ghaylan?
- See: "Siyar Aʾlam Al-Nubala" by Adh-Dhahabi 6/365, "al-Jāmiʻ li-aḥkām al-Qurʾān" by Al- Qurṭubī 11/15.

﴿Indeed, it is We who bring the dead to life﴾ (36: 12) i.e., at the time of resurrection, ﴿and record what they have put forth﴾ i.e., of deeds.

﴿and what they left behind,﴾ i.e., their traditions. The same meaning is mentioned in the saying of Allāh Almighty: ﴿Man will be informed that Day of what he sent ahead and kept back.﴾ (75: 13) and His saying: ﴿A soul will [then] know what it has put forth and kept back.﴾ (80: 5)

Al-Mughīrah ibn Shuʿbah and Aḍ-Ḍaḥḥāk said: this Ayah was revealed about Banū ʿUdhrah. Their houses were remote from the Masjīd, and it was tough for them to attend the prayers, so Allāh Almighty sent down the following: ﴿and We record what they have put forth and what they left behind,﴾ i.e., their footsteps to the Masjīd.

[2384] Al-Ḥusayn ibn Muḥammad, ibn Fanjawayh, informed us that ʿUbaydullāh ibn Muḥammad, Ibn Shanabah, informed us that Jaʿfar ibn Muḥammad Al-Firyābiy informed us that ʿAbdullāh ibn Al-Mubārak informed us, from Saʿīd Al-Jarīriy, from Abī Naḍrah, from Jābir ibn ʿAbdullāh that he said: we wanted to move next to the Masjīd, and the locations around the Masjīd were empty. The Messenger of Allāh (P.B.U.H) was informed with that incident, and he went to them in their houses and said: "O Banū Salamah, I was informed that you want to move next to the Masjīd?! They said: O Messenger of Allāh, the way to the Masjīd is long for us, and the locations around it are empty. He replied: "O Banū Salamah, stay where you are, and your footsteps (ʾāthār) are recorded. The narrator said: we have not looked for attending in the Masjīd when the Messenger of Allāh (P.B.U.H) said that. (1)

(1) **[2384] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Shanaba about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him)

The authentication of the Ḥadīth:
- It was reported by Muslim in the book of Mosques and Places of Prayer, Chapter: The virtue of taking many steps to the masjid (665).
- It was reported by At-Ṭabarī in ((Jāmiʿ Al-Bayān)) 22/152, 154 on the authority of Jabir, and on the authority ofAbū Sa`id Al-Khudri, Al-Ḥākim in ((Al-Mustadrak)) 2/465, and At- Tirmidhī in the interpretation, Chapter: Regarding Surat Ya Sin (3226). It means: Stay home, because if you stay there, your tracks and your many steps to the mosque will be recorded, and the Banu Salama: a well-known tribe of the Ansar.

[2385] Abū ʿAliy Ar-Rūdhbāriy informed us that Abū Bakr, Muḥammad ibn Muhrawayh Ar-Rāziy informed us that Abū Ḥātim Ar-Rāziy informed us that Qurrah ibn Ḥabīb informed us that ʿUtbah ibn ʿAbdullāh informed us, from Thābit, from ʾAnas that he said about the saying of Allāh Almighty: ﴿and We record what they have put forth and what they left behind,﴾: it refers to the footsteps taken for praying Jumuʿah. (1)

(1) **[2385] The assessment of the reliability of the chain of transmitters:**

- It includes the sheikh of the compiler about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him), and the sheikh of his sheikh, whose biography was not found.

The authentication of the Ḥadīth:

- I did not find it except for the compiler.
- Al-Bukhārī mentioned it under No. (655) and there is another interpretation for the Almighty's saying: {and what they leave behind } two sayings: {one of them} We write down their deeds acted by themselves, and their traces that they introduced, so they will be rewarded, if they are good, otherwise, they will be punished, as in His saying: ((He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect)), narrated by Muslim. It was also narrated by Ibn Abi Hatim on the authority of Jarir bin ʿAbdullāh, may Allah be pleased with him, so he compeletly mentioned the Ḥadīth, then he recited this verse {and write what they send forth and what they leave behind} and Muslim also narrated it with the narration ofAbū ʿAwana on the authority of Abdul- Mālik bin ʿUmair on the authority of Al-Mundhir bin Jarir on the authority of his father, so he mentioned it. It was mentioned in Sahih Muslim on the authority ofAbū Hurairah, may Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: ((When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased))), Sufyan Ath- thawrī said on the authority of Abi Sa'id, may Allah be pleased with him, who said: I heard Mujahid say about the Almighty's saying: {It is certainly We Who resurrect the dead, and write what they send forth and what they leave behind} He said: it means the misguidance they inherited. Based on the authority of Sa'id bin Jubair regarding the Almighty's saying: {It is certainly We Who resurrect the dead, and write what they send forth and what they leave behind}, it means what they introduced, He says: If it is good, they would be assured of reward like one who followed it, without their rewards being diminished

﴿and all things We have enumerated﴾ i.e., We have known, counted and clarified all things, ﴿in a clear register.﴾ i.e., the Preserved Tablet.

﴿And present to them an example: the people of the city,﴾ (36: 13) i.e., Antioch.

﴿when the messengers came to it﴾ i.e., the messengers of ʿīsā (P.B.U.H).

The specialists in the prophets' stories said:

ʿīsā (P.B.U.H) sent two messengers from among his disciples to the city of Antioch. When they approached the city, they saw an old man grazing some cattle – whose name was Ḥabīb, the man mentioned in Yā Sīn. They saluted him, and he replied: who are you? We are messengers from ʿīsā who is calling you to turn from worshipping the idols to worshipping the Most Merciful. He replied: do you have a clear proof? They said: yes, we heal the patient, the blind, and the leper with the Permission of Allāh. The old man replied: my son is patient, and he is confined to bed years ago. They said: lead the way to your house to check him up. He led them to his house, and they wiped his son. At once, his son stood up recovered. Later, this event spread all over the city, and they helped many patients to recover their good health with the Will of Allāh. In this city, there was king called Silāḥin. Wahb said: his name was Antiochus. He was a Roman king who used to worship the idols. Scholars said: when the king knew about the two messengers, he summoned them, and said: who are you? They replied: we are two messengers from ʿīsā. He said: what is your proof? They replied: we heal the blind, the leper, and the patient with the Permission of Allāh. He said: and for which purpose have you come? They replied: we have come to call you to turn from worshipping deities that do not hear or see to worshipping the God who Hears and Sees. He said: do we have deities other than ours? They replied: yes, the God who created you

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in any respect. They who introduced some evil practice in Islam which had been followed subsequently (by others), they would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect. Ibn Abi Hatim mentioned them both, and this saying is according to Al-Baghawi

and your deities. He said: go on until I decide on your affair. Then, people followed them, and seized them, and beat them up in the market.

Wahb ibn Munabbih said: ʿīsā sent these two messengers to Antioch, and they could not reach its king when they went there. They stayed there for long. One day, when they saw the king out, they raised their voices in Takbīr and remembrance of Allāh. Upon that, the king got angry, and commanded them to attend to him. Then, they were taken and detained. Furthermore, each one of them received a hundred whips on his back. When the two messengers were belied and beaten up, ʿīsā sent the head of the disciples, Shamʿūn Aṣ-Ṣafā, after them to reinforce them. Afterwards, Shamʿūn entered the city in disguise, and started to get along with the servants of the king, and they liked him; they even praised him to the king. Afterwards, the king summoned him, and was amused with his stay, and honored him. One day, Shamʿūn said to the king: O king, I knew you imprisoned and beat up two men when they called you to a different religion, have you talked to them or heard their claim? The king replied: anger prevented me from that. He said: if the king pleases, he can summon them to look into their claim. Then, the king summoned them. When they came, Shamʿūn said to them: who sent you here? They replied: Allāh, the One Who created everything, Who has no partner. Shamʿūn said: describe Him briefly. They replied: He does what He wants, and Dominates what He wills. Shamʿūn said: what is your proof? They replied: whatever you wish. The king commanded to bring a boy whose eyes were erased; the spot of his eyes resembled his forehead. They kept praying to their Lord until the spot of the eyes cracked. Then, they grabbed two guns of clay and put them into the pupils of his eyes, and then they changed to eyeballs for his sight. When the king saw that, he was astonished. Then, Shamʿūn said to the king: if you please, you can pray to your deity to make such a thing so that you and your deity get honored. The king replied: you do the math! Our deity whom we worship does not see or hear, nor benefit or harm. Tangentially, when the king used to enter the idol's room, Shamʿūn used to follow him and pray with him excessively to the extent that they thought that he follows their creed. Afterwards, the king said to the

two messengers: if your Deity whom you worship can resurrect someone who died, we will believe in Him and you ! They replied: our Lord can do everything. The king said: we have someone who died seven days ago. He is a son of one of our leaders. I have delayed his burial until his father, who is absent, returns. Then, when the servants brought the dead whose body changed and smelled bad, the messengers started to pray to their Lord out loud, and Shamʿūn kept praying to his Lord in disguise. Suddenly, the dead stood up and said: I died seven days ago. In my death, I found myself a disbeliever, and I entered seven valleys of fire. I warn you against what you are holding on. Believe in Allāh. He added: and the gates of the heavens were opened, and I looked out of them to see a handsome man interfering for the account of these three people. The king said: who are these three people ? He replied: Shamʿūn and these two, pointing his fellows. Upon that, the king was astonished. When Shamʿūn realized that the king was moved by what happened, he immediately announced everything to him and called him to Allāh. Eventually, a group of people, including the king, believed, but another group did not believe.

Quoting what reached him from Kaʿb Al-Aḥbār and Wahb ibn Munabbih, Ibn Isḥāq reported: the king did not believe. Furthermore, the people of the city resolved to kill the messengers. When Ḥabīb Annajār (the old man) knew what happened to the messengers, he came running from the farthest part of the city to remind the people of the city and call them to stick to the messengers' advice; this accounts for the saying of Allāh Almighty: ﴿When We sent to them two but they denied them, so We strengthened (them) with a third, and they said: Indeed, we are messengers to you.﴾ (36: 14)

However, the scholars differed on the names of the two messengers:

Ibn ʾIḥsāq said: their names were Qārūṣ and Mārūṣ.

Wahb said: their names were Yaḥyā and Paul.

Muqātil said: their names were Tūmān and Mārūṣ.

﴿but they denied them, so We strengthened (them) with a third,﴾ means, We reinforced them with a third messenger.

Ṭalḥah ibn Muṣarrif and ʿĀṣim, excluding Ḥafṣ, read the word ﴿faʿazzaznā﴾ with a single Zāyy letter, which means, We defeated them; which is derived from the meaning of mighty (ʿAzīz).

The third messenger was Shamʿūn.

Muqātil said: his name was Shamʿān.

Kaʿb said: the two messengers were called Ṣādiq and Ṣadūq. The third messenger was called Shalūm. They were called messengers because ʿīsā sent them because Allāh commanded so. Therefore, they were considered as messengers from Allāh as they all said to the people of Antioch: we are sent as messengers to you.

﴿They said: You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies.﴾ (36: 15) means, you are nothing but liars.

﴿They said: Our Lord knows that we are messengers to you,﴾ (36: 16)

﴿And we are not responsible except for clear notification.﴾ (36: 17)

﴿They said: indeed, we consider you a bad omen.﴾ (36: 18) means, we see you as a bad omen for us.

Muqātil said: the rain was ceased. So, they said: this is relevant to your bad omen.

﴿If you do not desist, we will surely stone you,﴾

Qatādah said: it means, we will stone you with rocks.

Other interpreters said: it means, we will stone you to death.

﴿and there will surely touch you, from us, a painful torment.﴾

﴿Your bad omen﴾ (36: 19) means, your misfortune, ﴿lies within yourselves﴾ means, it lies within yourselves because of your disbelief.

Ibn ʿAbbās and Aḍ-Ḍaḥḥāk said: it means, your fortune whether good or bad.

Qatādah said: it means, your deeds.

Al-Ḥasan and Al-ʾAʿraj said: it means, your omen.

﴿Is it because you were reminded?﴾ means, you were admonished.

Abū Jaʿfar read the word ﴿Dhukkirtum﴾ with a single Dhāl letter, which means, when you were reminded. The conditional result is figuratively deleted. The whole meaning is, is it when you were reminded, you said that saying?

﴿Rather, you are a transgressing people.﴾ i.e., unbelievers who exceed the limits.

﴿And there came from the farthest end of the city a man, running.﴾ (36: 20) This refers to Ḥabīb ibn Murriy.

Ibn ʿAbbās and Muqātil said: he is Ḥabībn ibn ʾIsrāʾīl An-Najjār.

Wahb ibn Munabbih said: he was a sickly man who suffered from leprosy, and he was living nearby the farthest gate of the city's gates. He was a very charitable believer, giving half of his earnings in charity. When he knew that his people intended to kill the messengers, he rushed to them and said: ﴿O my people, follow the messengers.﴾

﴿Follow those who do not ask of you (any) payment, and they are (rightly) guided.﴾ (36: 21)

Qatādah said: when Ḥabīb reached the messengers, he said to them: do you ask a reward for this work? They replied: no. Therefore, he said what is mentioned in the Ayah at hand.

Qatādah continued saying: Ḥabib was worshipping Allāh in a cave and went to announce his religion of monotheism of worshipping Allāh when he knew about the messengers. It has been said to him: are you rejecting our religion and supporting the religion of those messengers and believing in their God? He replied: ﴿And why should I not worship He who created me and to whom you will be returned?﴾ (36: 22), ﴿Should I take other than Him [false] deities (while), if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?﴾ (36: 23) ﴿Indeed, I would then be in manifest error.﴾ (36: 24)

﴿Indeed, I have believed in your Lord, so listen to me.﴾ (36: 25) means, they turned on him as one, and killed him at once, and he had no one to protect him from that.

ʿAbdullāh ibn Masʿūd said: he was trampled to death as his intestines exited from his back passage.

As-Suddiy said: they stoned him while he was saying: O Allāh, guide me people. However, they hanged him on the city's wall, and they even cut him into pieces and killed him.

Al-Ḥasan said: they made a hole in his throat and hanged him from it on the city's wall. His grave is in the market of Antioch; for this, Allāh rewarded him with entering the Jannah as Allāh Almighty says: ﴿It was said: Enter Paradise.﴾ (36: 26) Afterward, when he dwelled in Allāh's Jannah and enjoyed His bounty, ﴿he said: I wish my people could know.﴾

﴿Of how my Lord has forgiven me and placed me among the honored.﴾ (36: 27)

[2386] Abū Bakr, ʿAbdurraḥmān ibn ʿAbdullāh ibn ʿAliy ibn Ḥimshādh Al-Muzzakiy, the jurist, while I was reading before him in Shaʿbān, 400 A.H, and he approved the tradition, informed us Abū Ẓahīr, ʿAbdullāh ibn Fāris ibn Muḥammad ibn ʿAliy ibn ʿAbdullāh ibn Yaḥyā ibn ʿAbdullah ibn Sālim ibn ʿAbdullāh ibn ʿUmar ibn Al-Khaṭṭāb, in Rabīʿ Al-Awal, 346 A.H., informed us that ʾIbrāhīm ibn Al-Faḍl ibn Mālik informed us that Al-Ḥasan ibn ʿAbdurraḥmān ibn Muḥammad ibn ʿAbdurraḥmān ibn Abī Laylā informed us that he said: ʿAmr ibn Jumayʿ informed us, from Muḥammad ibn Abī Laylā, from his brother, ʿīsā, from ʿAbdurraḥmān ibn Abī Laylā, from his father that he said: the Messenger of Allāh (P.B.U.H) said: "The forerunners among the whole peoples are three who had never had a though of disbelief in Allāh, namely ʿAliy ibn Abī Ṭālib, the man mentioned in Yā Sīn, and the believer from among the people of Pharoah." (1)

(1) **[2386] The assessment of the reliability of the chain of transmitters:**
- It includes 'Amr bin Jumaa' who is matrūk (discarded), and Ibn Abi Layla whose memorization is very bad.

These three are the most truthful, namely Ḥabīb An-Najjār, the believer who lived among the people of Yā Sīn, Kharbīl, the believer who lived among the people of Pharoah, and ʿAliy ibn Abī Ṭalib, who is the best among them.

The interpreters said: when Ḥabīb was killed and Allāh's anger was provoked, Allāh brought the torment earlier to them; Allāh commanded Jibrīl to shout at them until all of them died. Allāh Almighty says: ﴿And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.﴾ (36: 28)

﴿It was not but one shout,﴾ (36: 29)

This part was mentioned in the Muṣḥaf of Ibn Masʿūd as follows: (It was not but one Zuqyah) means, a shout. It is derived from Az-Zuqāʾ (crying loudly).

Abū Jaʿfar read the word ﴿Ṣayḥah﴾ with a Ḍammah on the last letter as he considered the verb (be) that it gives the meaning of establishment.

﴿and immediately they were extinguished.﴾ means, they were dead and destroyed.

The authentication of the Ḥadīth:

- I did not find it except for the compiler.
- It was reported by At- Ṭabarānī with the text: The forerunner is three: The forerunners to Mūsá (PBUH) Joshua bin Nun, the forerunners to Jesus (PBUH) the companion of Ya-Sin, and the forerunners to Muḥammad (PBUH) ʿAlī bin Abi Talib, may Allah be pleased with him; it is munkar (denounced) Ḥadīth, which is known only with the narration of Ḥusayn Al-Ashqar, who was Shiite and discarded. However, Ibn Ḥibbān classed it as trusted while the majority classed it as weak, and Allah Almighty knows best. Furthermore, As-Suyuti attributed it to At- Ṭabarānī and Ibn Mardawayh, on the authority of Ibn ʿAbbās, and Al- Albānī classed it as weak in "Daʾif Al-Jamiʿ" (3334). It was mentioned by Al-Muttaqi Al-Hindi in ((Kanz Al-Ummal)) 11/601 (32897, 32898) with the text: ((The truthful ones are three: Ezekiel, the believer of the family of Pharaoh, Habib al-Najjar, the compaion of the family of Yasin, and ʿAlī bin Abi Talib)), and he said: ((The truthful ones are three: Habib Al-Najjar, a believer of the family of Yassin, who said: {O my people! Follow the messengers } Ezekiel, a believer of the family of Pharaoh, who said: { "Will you kill a man ˹only˺ for saying: 'My Lord is Allah } and ʿAlī bin Abi Talib, who is the best of them.((
- See: ((Mujamaʾ Al-Zawaid)) by Al- Haythamī 9/102. ((Interpretation of the Great Qurʾan)) by Ibn Kathīr 11/358. ((al-Jāmiʿ li-aḥkām al-Qurʾān)) by Al- Qurṭubī 15/20

﴿How regretful for the servants.﴾ (36: 30)

ʿIkrimah said: it means, alas for themselves.

This part has two interpretations. The first is that Allāh is the One Who says: alas and woe for them because they did not believe. The second is that the wretched people are the ones who say that.

Abū Al-ʿāliyah said: when they witnessed the punishment, they said: alas for the servants i.e., the three messengers because they did not believe in them, so they regretfully wish they could have believed.

ʿīkrimah read this part with a Sukūn on Hā' as a jussive case.

﴿There did not come to them any messenger except that they used to ridicule him.﴾

The story of the three messengers spread at the time of the Emirates of Al-Andalus.

﴿Have they not considered﴾ (36: 31) means, have they not been informed. This is in relevance to the people of Makkah.

﴿how many generations We destroyed before them?﴾

The generation (Qarn) refers to the people of each generation because they are part of the generation.

﴿verily, they will not return to them.﴾

﴿And surely, all,﴾ (36: 32)

Ibn ʿāmir, Al-'Aʿmash, ʿāṣim, and Ḥamzah read this the word (Lammā) with a double Mīm. However, the rest of the Reciters read it with a single Mīm. For those who read it with a double Mīm, they gave (inna) the meaning of denial, and (lammā) the meaning of exclusion. Therefore, the whole meaning is, it was nothing but.

"everyone". This is quite similar to saying: I will ask you to do something, but you would do it.

For those who read it with a single Lām, they gave (inna) the meaning of affirmation, and (mā) in (lamā) the meaning of a relative clause. Therefore, the whole meaning encompasses everyone.

﴿will yet be brought present before Us.﴾

﴿And a sign for them is the dead earth. We have brought it to life﴾ (36: 33) means, by sending the rain. ﴿and brought forth from it grain, and from it they eat.﴾

﴿And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs﴾ (36: 34)

﴿That they may eat of His fruit.﴾ (36: 35)

Al-ʾAʿmash read the word (Thamarih) with a Ḍammah on Thāʾ and a Sukūn on Mīm.

Ṭalḥah, Yaḥyā, Ḥamzah, and Al-Kisāʾy read it with a Ḍammah on both Thāʾ and Mīm.

The rest of the Reciters read it with a Fatḥah on both Thāʾ and Mīm.

﴿And their hands have not produced it,﴾

The majority read the word (ʿamilathu) with a Hāʾ.

ʿĪsā ibn ʿUmar, and the Reciters of Kufa read it without Hāʾ.

For the word (Mā), there are three regards:

It might give the meaning of denial, which is attributed to Aḍ-Ḍaḥḥāk and Muqātil. Therefore, it means, their hands did not produce it i.e., they found every inch of it already produced, and they made nothing of it.

It might give the meaning of a verbal noun. Therefore, it means, and of what they have made by their hands.

It might also give the meaning of a relative clause. Therefore, it means, which they have made by their hands including ploughing, planting, and irrigating.

"so will they not be grateful?" i.e., for Allāh's bounties.

﴿Glory be to the One Who created all (things in) pairs﴾ (36: 36) means, in different shapes and types. ﴿(be it) what the earth produces, their genders, or what they do not know!﴾

﴿And a sign for them is the night. We withdraw therefrom the day,﴾ (36: 37) meaning, We strip and take away the day from it. Al-Kalbiy said: We let it (the night) go. ﴿so they are (left) in darkness.﴾ i.e., they start to live in the darkness.

﴿And the sun runs (on course) toward its stopping point.﴾ (36: 38) i.e., to an appointed point.

Ibn ʿAbbās said: once the sun reaches its destination, it goes back to its stations.

Qatādah said: it runs to an appointed term, and it does not pass it.

It has been also said: it keeps running until its destination comes, that is when the life ends.

It has been also said: it keeps running to its farthest point of the sunset.

[2387] Ibn Fanjawayh informed me that ʿUmar ibn Al-Khaṭṭāb and ʾAḥmad ibn Jaʿfar informed us that they said: ʿIbrāhīm ibn Sahlawayh informed us that Muḥammad ibn Bakkār Al-ʿAyshiy informed us that ʾIsmāʿīl ibn ʿUlayyah informed us, from Yūnus ibn ʿUbayd, from ʿIbrāhīm At-Taymiy, from his father, from Abī Dharr, from the Messenger of Allāh (P.B.U.H) that he said, concerning the saying of Allāh Almighty: ﴿And the sun runs (on course) toward its stopping point.﴾: "its stopping point exists beneath the Throne." (1)

(1) **[2387] The assessment of the reliability of the chain of transmitters:**

- It includes ʻUmar Ibn Al- Khiṭāb, it was not clear to me who he was, and his Sheikh was not found.

The authentication of the Ḥadīth:

- It was reported by Al-Bukhārī in the interpretation, chapter: Regarding Surat Ya-Sin (4803), and Muslim in the book of Faith, Chapter: Clarifying the time when faith will no longer be accepted (159). This is the fixed term that many of the commentators stated, citing this Ḥadīth as a proof, as it rests under the Throne of the Most Gracious, which is next to the earth on that side, and wherever it is, it is under the Throne along with all creatures. Abdur-Razzaq narrated on the authority of ʻAbdullāh bin ʻAmr, may Allah be pleased with them both, He said about His saying:{The sun travels for its fixed term}: The sun rises then the sins of the children of Adam turn it back, so that when it sets, it surrenders, prostrates and asks for permission, then it is permitted to do. One day, when it sets, it surrenders, prostrates and asks for permission, yet it is not permitted, so it says that the journey is far, and that if I am not permitted, I will not reach it, so it is stopped as Allah wills. Then it is said to her, "Get out from whence you set." He said: On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those

[2388] Ibn Fanjawayh informed us that Ibn Ḥabash informed us that Abū Aṭ-Ṭayyib, ʾAḥmad ibn ʿUbaydillāh ibn Yaḥyā Ad-Dāramiy, related to me that Abū ʿAbdullāh ibn ʾAḥmad ibn Muḥammad As-Samarqandiy informed us in Damietta that Abū ʿUbayd, Al-Qāsim ibn Salam, informed us that Marwān ibn Muʿāwiyah informed us, from Muḥammad ibn Abī Ḥassān, from ʿAmr ibn Dīnār, from Ibn ʿAbbās that he recited: ﴿and the sun runs to no stopping point.﴾, which is the mode of recitation attributed to Ibn Masʿūd, which means it does not have a stopping point, so it runs forever. (1)

﴿That is the determination of the Exalted in Might, the Knowing.﴾

﴿And the moon﴾ (36: 39)

Nafiʿ, Ibn Kathīr, Abū ʿAmr, ʾAyyūb, and Yaʿqūb, excluding Ruways, read the word "alqamara" in the nominative case, which is also chosen by Abū Ḥatim as he said: it accounts for being the verb occupied with something else, so it should be read in the nominative case as a starting sentence (Jumlah ʾIbtidāʾiyyah).

The rest of the Reciters read it in the accusative case, which is also chosen by Abū ʿUbaydah as he said: it accounts for its relevance to the previous verb and the next verb. The previous verb is (naslakhu), and the next verb is (qaddarnāhu) meaning, We have ordained for it ﴿houses.﴾

These houses are twenty-eight. The moon passes through one of them each night, namely:

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who did no good through their faith. It was also said: its fixed term means the end of its path, which is the end point of its height in the sky in the summer, which is its peak, then the end of its low in the winter, which is the nadir. It could mean the end of its course, which is on the Day of Resurrection, its movement will be invalidated, stopped and put out, when this world will be ended, i.e. its temporal term. Qatada said (for its fixed term), i.e. for its time and for a period that does not exceed it, and it was also said: it means it continues to move in its summer risings for a period not exceeding it, then it moves at the rising of winter for a period not exceeding it. See: ((Interpretation of the Great Qur'an)) by Ibn Kathīr 11/362.

(1) **[2388] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Ḥasan who ismajhūl (unknown), there are also those whom I did not find, and those whom no Jarh and Ta'dil was not raised about (no criticism or praise was not raised about them).

Ash-Sharaṭayn, Al-Buṭayn, Ath-Thurayyā, Ad-Dabarān, Al-Haqʿah, Al-Hanaʿah, Adh-Dhirāʿ, An-Nathrah, Aṭ-Ṭarf, Al-Jabhah, Az-Zubrah, Aṣ-Ṣarfah, Al-ʿAwāʾ, As-Simāk, Al-Ghafr, Az-Zubānyān, Al-ʾIklīl, Al-Qalb, Ash-Shawlah, An-Naʿāʾim, Al-Baldah, Saʿdu dh-Dhābiḥ, Saʿdul Bulaʿ, Saʿdus Suʿūd, Saʿdul Akhbiyyah, Farʿud Dalwul Muqaddim, Farʿud Dalwul Muʾakhkhir, and Baṭnul Ḥūt.

When it reaches its last house, it ﴿returns (appearing) like the old date stalk.﴾ i.e., the cluster which has small thin branches. When it becomes old and ripens, it dries up, becomes curved, and turns yellow. Therefore, it resembles the moon in the accuracy and the yellow color. It is also called: Al-ʾIhān.

﴿It is not for the sun to catch up with the moon,﴾ (36: 40) means, they both run in parallel, but each of them has a limit which it does not exceed or fall short of. When the time of one comes, the other goes away, and when the time of the other comes, the first goes away; this lies within the saying of Allāh Almighty: ﴿nor does the night outrun the day.﴾ i.e., when their pace matches and one catches up with the other, then the Day of Resurrection will occur; this lies within the saying of Allāh Almighty: ﴿And the sun and the moon are joined,﴾ (75: 9)

﴿Each is swimming in an orbit of their own.﴾ i.e., each is running.

﴿And a sign for them is that We carried their forefathers in a laden ship.﴾ (36: 41) means, filled, and honored. This is the ship of Nūḥ. Their forefathers were carried in the ship, and their fathers' offspring was in their backbones.

To carry means to prevent something from falling.

﴿And We created for them from the likes of it﴾ (36: 42) i.e., similar to the ship of Nūḥ. ﴿that which they ride﴾. This refers to all kinds of ships.

[2389] ʿUbaydullāh ibn Muḥammad ibn Muḥammad ibn Mahdiy informed us that Abū Al-ʿAbbās Al-ʾAṣam informed us that ʾAḥmad ibn Ḥāzim informed us that ʿUbaydullāh ibn Mūsā informed us, from Sufyān, from As-Suddiy, from Abī Mālik that he said, concerning the Ayah: ﴿And

﴿We created for them from the likes of it that which they ride.﴾: it refers to the small ships. (1)

Ibn ʿAbbās said: it refers to camels as they are the ships of land.

﴿And if We should will, We could drown them; then no one responding to a cry would there be for them,﴾ (36: 43) meaning, there would be no one to help them.

﴿nor would they be saved.﴾ i.e., nor they would be rescued.

﴿Except as a mercy from Us and provision for a time.﴾ (36: 44) meaning, until they face their death.

﴿But when it is said to them: beware of what is before you and what is behind you﴾ (36: 45)

Ibn ʿAbbās said: ﴿what is before you﴾ means, the Day of Judgement, so put it in your consideration. ﴿what is behind you﴾ means, the worldly life, so beware of it and do not let it deceive you.

Mujāhid said: ﴿what is before you﴾ means, the future sins. ﴿what is behind you﴾ means, your previous sins.

Al-Ḥasan said: ﴿what is before you﴾ means, your previous life. ﴿what is behind you﴾ means, the remainder of your life.

Qatādah said: ﴿what is before you﴾ means, the calamities that Allāh caused to the people before you. ﴿what is behind you﴾ means, the Hour.

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(1) **[2389] The assessment of the reliability of the chain of transmitters:**
- It includes As-Sudi who was trustful yet oblivious.

The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 10/23, on the authority ofAbū Mālik and Al- Ḥasan.
- (8) It was also reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/11, on the authority of Ibn ʿAbbās, ʿIkrimah, ʿAbdullāh bin Shaddad and Al-Ḥasan .
- He also said: the two sayings liken the interpretation of those who said it means the ships, citing His saying as a proof: {If We willed, We could drown them: then no one would respond to their cries} that is because drowning is known to be only in water not in land.

Muqātil said: ﴿what is before you﴾ means, the punishment that stroke the people before you. ﴿what is behind you﴾ means, the punishment of the Hereafter.

﴿perhaps you will receive mercy.﴾ Here, the wording implies a deleted result i.e., when the previous part is said to them, they would ignore it. This reasoning finds its proof in what follows.

﴿And no sign comes to them from the signs of their Lord except that they are from it turning away.﴾ (36: 46)

﴿And when it is said to them: spend from that which Allāh has provided for you, those who disbelieve say to those who believe: should we feed…﴾ (36: 47) i.e., should we give provision.

﴿Should we feed one whom, if Allāh had willed, He would have fed?﴾

The disbelievers thought that as long as Allāh Almighty Wills, He could provide the needy people, but He did not provide them, so they also would do the same as Allāh does.

This Ayah was revealed concerning the disbelievers of Macca when the poor companions of the Messenger of Allāh (P.B.H.U) said to them: give us something from your properties that you claimed they belong to Allāh, as mentioned in the Ayah: ﴿And they (i.e., the polytheists) assign to Allāh from that which He created of crops and livestock a share…﴾ (6: 136). Therefore, the disbelievers withheld giving them and said: if Allāh wanted, He would have given you a provision. We will not give you a thing until you revert to our religion.

﴿You are only in a plain error﴾ regarding adhering to Muḥammad and turning away from our religion, the opinion that is attributed to Muqātil ibn Ḥayyān.

Other interpreters said: this is the saying of the companions of the Messenger of Allāh (P.B.U.H). It has been also said: this is Allāh's saying to them.

﴿And they say: when is this promise, if you should be truthful?﴾ (36: 48) means, the promise of being resurrected.

﴿They do not await…﴾ (36: 49) means, they do not wait for ﴿except one blast﴾ i.e., the shout blown by ʾIsrāfīl.

﴿it will seize them while they are disputing.﴾ i.e., arguing with one another.

The Qurʾānic Reciters differed on this part. Ibn Kathīr, Warsh, Abū ʿUbayd, and Abū Ḥātim, and Hishām from among the people of Syria read the word ﴿wakhiṣṣimūn﴾ with a Fatḥah on Khāʾ, and a double Ṣād.

Abū Jaʿfar, ʾAyyūb, and Nāfiʿ, excluding Warsh, read it with a Sukūn on Khāʾ and, a double Ṣād.

Abū ʿAmr read it with ʾIkhfāʾ (hiding).

Ḥamzah read letter Khāʾ with a Sukūn, and a double Ṣād.

﴿And they will not be able (to give) any instruction, nor to their people can they return.﴾ (36: 50) means, they will not be able to advice one another.

﴿And the Horn will be blown;﴾ (36: 51) means, for the second time, signaling the Resurrection. There is a span of forty years between the two blasts.

﴿and at once from the cemeteries.﴾ i.e., the graves. The singular form of ʾAjdāth (cemeteries) is Jadath.

﴿to their Lord they will hasten.﴾ i.e., they will come out; that's why the baby is called (Nasl) in Arabic, because he/she comes out of his mother's belly. Furthermore, Nasalān and ʿasalān refer to fast walking.

﴿They will say: O woe to us! Who has raised us up from our place?﴾ (36: 52) i.e., our sleeping place.

ʾUbay ibn Kaʿb, Ibn ʿAbbās, and Qatādah said: they will say this saying between the two blasts as Allāh will cease the punishment for them so they will sleep.

The specialists of semantics said: when the disbelievers look at the Hellfire and its torments, they will think of the punishment they received in their graves as if they were sleeping. Therefore, they will regretfully say: who has raised us up from our sleeping place?!

Then, they will say: ﴿This is what the Most Merciful had promised, and the messengers told the truth.﴾ Hence, they committed to the truth when it was in vain.

Mujāhid said: ﴿who has raised us up from our sleeping place?﴾ is the saying of the disbelievers, and ﴿this is what the Most Merciful had promised, and the messengers told the truth.﴾ is the saying of the believers.

﴿It will not be but one blast, and at once they are all brought present before Us.﴾ (36: 53)

﴿So today (i.e., the Day of Judgement) no soul will be wronged at all, and you will not be recompensed except for what you used to do.﴾ (36: 54)

The word (mā) is considered an accusative case in two perspectives. The first one is to consider the subject of the object of mā as not named. The second one is to consider the descriptive preposition of mā as deleted i.e., bimā (with what).

﴿Indeed the companions of Paradise, that Day, will be busy with…﴾ (36: 55)

Nāfiʿ, Ibn Kathīr, Abū ʿamr, and Shaybah, and also Abū Ḥatim, read the word (shughul) with a Sukūn on Ghayn. However, the other Reciters read it with a Ḍammah, the recitation mode that is chosen by Abū ʿUbaydah. Verily, these are two different dialects (lughatayn) such as As-Saḥt and As-Suḥt (the unlawful interest), and the like.

The interpreters' understanding of the meaning of occupation has varied:

[2390] Muḥammad ibn Ḥamdūn informed us that Makkiy ibn ʿAbdān informed us that Abū Al-ʾAzhar informed us that ʾAsbāṭ ibn Muḥammad informed us, from his father, from ʿIkrimah, from Ibn ʿAbbās that he said concerning the saying of Allāh Almighty: ﴿Indeed the companions of Paradise, that Day, will be busy with…﴾: they will be busy with consummating their marriage with the virgins. (1)

[2391] Ibn Fanjawayh informed me that ʿAbdullāh ibn Yūsuf informed us that ʾAḥmad ibn Al-Walīd Ash-Shaṭwiy informed us that Muḥammad

(1) **[2390] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin Abdul Rahman who is acceptable.

The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/18, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās.
- It was reported by Hanad bin Al-Sari in ((Al-Zuhd)) 1/87 (89), and Al-Khatib in ((Mudawah Al-Uham Al-Jum' wa'l-Tafarir)) 2/392-394.

ibn Mūsā informed us that Yaʿlā ibn ʿAbdurraḥmān informed us that Sharīk informed us, from ʿāṣim Al-ʾAḥwal, from Abī Al-Mutawakkil An-Nājiy, from Abī Saʿīd Al-Khudriy that he said: the Messenger of Allāh (P.B.U.H) said: "Every time the dwellers of Paradise consummate their marriage with their spouses, their spouses become virgin again." (1)

Al-Kalbiy, Ath-Thumāliy and Al-Musayyīb said: they will be busy to think of the dwellers of the Hellfire and their suffering; they will not care about them, nor they will remember them.

Wakīʿ ibn Al-Jarrāḥ said: it means, they will be busy with listening to melodious sounds.

Yaḥyā ibn Muʿādh was asked: which sounds are the most melodious? He replied: flutes of amusement in routes of Holiness mixed with notes of Praise in gardens of Glorification, in a seat of honor near a Sovereign, Perfect in Ability.

Ibn Kaysān said: it means, they will be busy with visiting one another.

It has been also said: it means, they will be busy with enjoying Allāh's Honor.

It has been also said: it means, they will be busy with ten things, namely ownership without deposition, youthfulness without decrepitude, health without illness, honor without humiliation, comfort without suffering, blessings without trials, existence without perishing, life without death, satisfaction without resentment, and amusement without alienation.

It has been also said: they will be busy with seven different kinds of rewards for seven different organs, namely a reward for the feet as Allāh says: ﴿Enter it in peace, safe (and secure).﴾ (15: 46), a reward for the hands as Allāh says:

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(1) **[2391] The assessment of the reliability of the chain of transmitters:**
- It includes Mu'alla Al-Wasiti who is accused of fabricating Ḥadīth.

The authentication of the Ḥadīth:
- It was reported by Al-Dailami in ((Musnad Al-Firdaws)) 1/409 (1651),Abū Sheikh in ((Al-ʿAẓmah)) 3/1081 (583), and At- Ṭabarānī in ((al-Majmaʿ al-Ṣaghīr)) 1/160 (249).
- Al- Haythamī said ((Majmaʿ al-zawā'id)) 10/417 (18753): It includes Mu'alla bin Abdul Rahman Al-Wasiti, who is a liar.
- Al- Albānī classed it as da'if (weak) in "Da'if Al-Jami'" (1830).

﴿They will exchange with one another a cup (of wine) wherein (results) no ill speech or commission of sin.﴾ (52: 23), a reward for the private part (Farj) as Allāh says: ﴿And (for them are) fair women with large, (beautiful) eyes﴾ (56: 22), a reward for the stomach as Allāh says: ﴿Eat and drink in satisfaction﴾ (69: 24), a reward for the tongue as Allāh says: ﴿And the last of their call will be: Praise to Allāh, Lord of the worlds!﴾ (10: 10), a reward for the ears as Allāh says: ﴿They will not hear therein any ill speech - only (greetings of) peace﴾ (19: 62), and ﴿They will not hear therein ill speech or commission of sin, * Only a saying (of) peace, peace.﴾ (56: 25-26), and a reward for the eyes as Allāh says: ﴿and (what) delights the eyes,﴾ (43: 71)

Ṭawūs said: the dwellers of Paradise will not enjoy their rewards when they realize that they were occupied to think of Allāh.

One of the sedates was asked about the saying of the Messenger of Allāh (P.B.U.H): "most the dwellers of Paradise are fool." He replied: that is because they were busy with the rewards so that they did not think of the Bestower. Whoever is satisfied with the Jannah so that he does not think of Allāh is a fool.

﴿in amusement.﴾

The majority read (fākihūn) with an ʾAlif. However, Abū Jaʿfar read it without ʾAlif. Additionally, they are two different dialects (lughatayn) such as Ḥādhir and Ḥadhir (cautious), and Fārih and Farih (skillful).

Al-Kisāʾiy said: Fakih and Fakihat (amused and amusement) follow the same method of Shāḥim (fat), Lāḥim (fleshy), Lābin (milky), and Tāmir (one owns dates).

Furthermore, the interpreters differed on its meaning:

Ibn ʿAbbās said: it means, they are delighted.

Mujāhid and Aḍ-Ḍaḥḥāk said: it means, they are impressed.

As-Suddiy said: it means, they rest comforted.

﴿They and their spouses﴾ (36: 56) means, their Ḥalāʾil (women whom they are allowed to marry).

﴿in shade,﴾

The majority read the word "Ẓilāl" with an ʾAlif and with a Kasrah for Ẓāʾ, regarding it the plural form of the word Ẓil.

Ibn Masʿūd, ʿUbayd ibn ʿUmayr, Ḥamzah, Al-Kisāʾiy and Khalaf read it as follows: (Ẓulul) which is the plural form of Ẓullah.

﴿on adorned couches,﴾ means, couches beneath canopies. Its singular form is ʾarīkat such as safīnat (a ship), the singular form of sufun and safāʾin.

It has been also said: it means, beds.

﴿For them therein is fruit, and for them is whatever they request.﴾ (36: 57)

Ibn ʿAbbās said: it means, whatever they ask for.

Muqātil said: it means, whatever they wish and desire.

It has been also said: it means, any of them wishes something, he will get it by the Authority of Allāh as they wish only good things.

﴿Peace!﴾ (36: 57)

The majority read the word "salām" in the nominative case i.e., they receive peace. However, An-Nukhaʿiy read it in the accusative case for irregularity (qaṭʿ) or being a verbal noun (maṣdr).

[2392] Al-Ḥusayn ibn Muḥammad ibn ʿAbdullāh, the Ḥāfiẓ, informed me that ʾAḥmad ibn Jaʿfar ibn Ḥimdān ibn ʿAbdullāh informed us that ʾAḥmad ibn Al-Faraj, the Qurʾānic Reciter, informed us that Muḥammad ibn ʿAbdul Malik ibn Abī Ash-Shawārib informed us that Abū ʿāṣim, ʿUbaydullāh Al-ʿAbādāniy, informed us that Al-Faḍl ibn ʿīsā Ar-Raqāshiy.

[2393] ʿAbdulkhāliq ibn ʿAbdulkhāliq, the Muʾadh-dhin, informed us that Abū Bakr ʾAḥmad ibn Muḥammad ibn Mūsā Al-Malḥamiy Al-ʾAṣfahāniy informed us that Al-Ḥasan ibn Abī ʿAliy Az-Zaʿfarāniy informed us that Ibn Abī Ash-Shawārib informed us that Abū ʿāṣim informed us that Al-Faḍl Ar-Raqāshiy informed us, from Muḥammad ibn Al-Munkadir, from Jābir ibn ʿAbdullāh that he said: the Messenger of Allāh (P.B.U.H) said: "While the dwellers of Jannah are enjoying their rewards, a Light will shine into them,

and when they raise their heads, they will find Allāh, Exalted is He, shining over them, and He would say: Assalmuʿalaikum (Peace be upon you), o people of Jannah; that is the saying of Allāh Almighty: ﴿Peace will be (their) greeting from the Merciful Lord.﴾ And He will look to them, and they will look to Him, and they will keep looking, ignoring any reward else, as long as they are looking to Him until He covers Himself from them, but the effect of His Light and Blessings will stay with them in their abodes." (1)

﴿(Then the disbelievers will be told,): step away (from the believers) this Day, O wicked ones!﴾ (36: 59)

Ibn ʿAbbās said: it means, get apart.

Abū Al-ʿāliyah said: it means, be distinguished.

As-Suddiy said: it means, stay collectively alone.

Qatādah said: they will be isolated from any good.

Aḍ-Ḍaḥḥāk said: every disbeliever has a house in the Hellfire. Once he enters his house, the door of the house will be burnt into the Hellfire. Therefore, he will stay therein forever i.e., he does not see anyone, and no one sees him.

﴿Did I not enjoin you, O children of Adam,﴾ (36: 60) means, did not I command you?

﴿that you not worship Satan﴾ i.e., that you not obey Satan for disobeying Allāh, ﴿indeed, he is to you a clear enemy.﴾

﴿And that you worship (only) Me? This is a straight path.﴾ (36: 61)

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(1) **[2392-2393] The assessment of the reliability of the chain of transmitters:**
- It was reported by the compiler with two chains of transmission which are weak.

The authentication of the Ḥadīth:
- It was reported by Al-Dailami in ((Musnad Al-Firdaws)) 2/14 (2106), and Ibn Majah in the Sunnah book of ((Sunan)). Furthermore, Al- Albānī classed it as da'if (weak) in ((Da'if Al-Jami') (2363), ((Da'if Sunan Ibn Majah)) 1/65, ((Mishkat Al-Masabih)) (5664), and ((Mujama' Al-Zawaid)) by Al- Haythamī 7/98 (11300), and he said: It was reported by Al-Bazzar, on the authority of Jaber. It includes Al-Fadl bin Issa Al-Raqqashi who is da'if (weak), see ((Kanz Al-Ammal)) by Al-Muttaqi Al-Hindi (39339).

﴿And he had already led astray from among you…﴾ (36: 62) i.e., he deceived you by leading you to commit sins. ﴿much of creation,﴾ ʿAliy (may Allāh be pleased with him) read the word (jibillā) as (jīlā) with a single Yāʾ.

The Reciters of Madinah, ʿāṣim, ʾAyyūb, and Abū ʿUbayd read it with a Kasrah for Jīm and Bāʾ, and with a double Lām.

Yaʿqūb, Al-Ḥasan, ʿUbayd ibn ʿUmayr, ʿīsā ibn ʿAmr, and Al-ʾAshhab read it with a Ḍammah on Jīm and Bāʾ, and with a double Lām.

Ibn ʿUmar and Abū ʿAmr read it with a Ḍammah on Jīm, and a Sukūn on Bāʾ, and a single Lām.

The rest of the reciters read it with a Ḍammah on Bāʾ and Jīm, and with a single Lām. However, these are all dialects (lughāt) that give the meaning of the creation and the community. Abū ʿUbayd and Abū Ḥātim chose the recitation with a Ḍammah on Jīm and Bāʾ, and a double Lām for the saying of Allāh: ﴿and the former creation.﴾ (26: 184)

﴿so did you not use reason?﴾

﴿This is the Hellfire which you were promised.﴾ (36: 63) i.e., you were warned of.

﴿burn therein﴾ (36: 64) i.e., enter therein ﴿today for what you used to deny.﴾

﴿That Day, We will seal over their mouths,﴾ (36: 65) i.e., they will not be allowed to speak. Qatādah said: they used to dispute and argue, and now comes the end of that.

[2394] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed me that ʾAḥmad ibn Jaʿfar ibn Ḥimdān informed us that Abū ʿāmir, Ḥāmid ibn Saʿdān, informed us that ʾAḥmad ibn Ṣāliḥ informed us that ʿAbdullāh ibn Wahb informed us that ʿAmr ibn Al-Ḥārith related to me, from Darrāj, from Abī Al-Haytham, from Abī Saʿīd Al-Khurdiy, from the Messenger of Allāh (P.B.U.H) that he said: "In the Day of Resurrection, when the disbeliever will be introduced to his work and he denies it and argues, it will be said to him: here are your neighbors witnessing against you. And he would reply: they are

lying. It will be said to him: here are your family and relatives. And he would reply: they are lying. Then, he would say: take an oath, and they will take an oath. Then, Allāh Almighty will mute them, and their tongues will witness against them, then they will enter the Hellfire." (1)

[2395] Ibn Fanjawayh informed me that Ibn Abī Shanabah informed us that Al-Firyābiy related to us that Hishām ibn ʿāmir informed us that ʾIsmāʿīl ibn ʿAyyāsh informed us that Ḍamḍam ibn Zurʿah related to me, from Shurayḥ ibn ʿUbayd, from ʿUqbah ibn ʿāmir that he heard the Messenger of Allāh (P.B.U.H) as saying: "The first organ from the human organs that will speak when the mouths will be sealed up is his left thigh." (2)

[2396] Ibn Fanjawayh informed me that Al-Qaṭīʿiy informed us that ʿAbdullāh ibn ʾAḥmad ibn Ḥanbal informed us that he said: my father related to me that Yazīd informed us that Al-Jarīriy, Abū Masʿūd, informed us, from Ḥakīm ibn Muʿawiyah ibn Ḥaydah, from his father, from the Messenger of Allāh (P.B.U.H) that he said: "In the Day of Resurrection, your mouses will be sealed up with Fidām (a filtering cloth used to be put on top of a jar to filter the liquid when it is poured), and the first organs of the son of Adam's organs to speak are his thigh and palm." (3)

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(1) **[2394] The assessment of the reliability of the chain of transmitters:**
- It is da'if (weak); it is the Daraj's narration on the authority of Abi Al-Haytham.

The authentication of the Ḥadīth:
- Al- Haythamī mentioned it in ((Majma` Al-Zawa`id)) 10/351 and said: it was reported byAbū Ya`la with a good chain of transmission, although it includes weakness. Al- Albānī classed it as da'if (weak) in "Da'if Al-Jami'" (662) and "Silsilat al-aḥādīth al-ḍa'īfah" (2708).

(2) **[2395] The assessment of the reliability of the chain of transmitters:**
- It includes the sheikh of the compiler about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him)

The authentication of the Ḥadīth:
- It was reported exclusively by Aḥmad in ((Al-Musnad)) 4/151 (17374), on the authority of 'Uqba bin 'Aamer.

(3) **[2396] The assessment of the reliability of the chain of transmitters:**
- It includes Ḥākim bin Mu'awiyah who is trustful.

The authentication of the Ḥadīth:
- It was reported by Aḥmad in ((Al-Musnad)) 5/3 (20026) on the authority of

﴿and their legs will bear witness to what they used to ear.﴾

﴿And if We willed, We could have obliterated their eyes, and they would race to (find) the path,﴾ (36: 66) i.e., they could have contested for the true path, ﴿and how could they see?﴾ i.e., because we have already obliterated their eyes.

Ibn ʿAbbās, Muqātil, ʿAṭā', and Qatādah said: it means, if We willed, We could have obliterated their eyes of misguidance and turned them away from their mischief, and turned their insights from misguidance to guidance so they could have been guided and able to see their right path, but how could they see although I have willed that for them?

Al-Ḥasan and As-Suddiy said: it means, if Allāh willed, He could have covered their eyes and made them blind, stumbling about.

﴿And if We willed, We could have deformed them, in their places…﴾ (36: 67) means, We could have caused them to sit in their houses and transformed them into monkeys and pegs. Deformation means transforming the image of something.

﴿so they could neither progress forward nor turn back.﴾ i.e., nor turn back to what they were doing. It has been also said: it means, they can neither go forward nor turn back.

﴿And whoever We grant a long life, We reverse them in development.﴾ (36: 68)

Al-'Aʿmash, ʿāṣim, and Ḥamzah read the word ﴿nunakkishu﴾ with a double Kāf.

Other Reciters read it with a Fatḥah on Nūn, and a Ḍammah on a single Kāf. Therefore, it means, We bring him back to the miserable old age as if he is a new born; the first phase of creation.

Mu'awiya bin Haydah with the text: (You will come on the Day of Resurrection with your mouths blocked, and the thigh and hand will be the first limbs of a human that speak), Imam Aḥmad reported it with this chain of transmission.

- It was reported by Al- Nisā'ī in ((al-Sunan al-Kubrá)) 6/439 (11431), Ibn Abi Shaybah in ((Al- Muṣannaf)) 7/275 (36037), and At- Ṭabarānī in ((al-Muʿjam al-Awsaṭ)) 6/220 (6239), ((al-Muʿjam al-kabīr)) 19/424-427 (1031, 1037, 1038).
- Al- Albānī classed it as authentic in ((Silsilat al-aḥādīth al-ṣaḥīḥah)) 6/479 (2713).

It has been also said: it means, We give him weakness after strength, shortage after abundance, decrepitude and damage after freshness and luxury.

[2397] Ibn Fanjawayh informed me that Ibn Ḥabash informed us that Abū Al-Qāsim ibn Al-Faḍl informed us that Muḥammad ibn Ḥamīd informed us that Mahrān ibn Abī ʿUmar informed us, from Sufyān that he said, concerning the Ayah: ﴿And whoever We grant a long life, We reverse them in development.﴾: his body changes after one turns eighty years old. (1)

﴿Will they not then understand?﴾

﴿We have not taught him poetry, nor is it fitting for him.﴾ (36: 69) i.e., because it results in misconception.

[2398] Abū ʿAbdullāh, Al-Ḥusayn ibn Muḥammad Ath-Thaqafiy, informed me while I am reading before him in my house, that ʾAḥmad ibn Muḥammad ibn ʾIsḥāq informed us that Ḥāmid ibn Shuʿayb informed us that Surayj ibn Yūnus informed us that Yaḥyā ibn ʿAbdulmalik ibn Abī Ghunyh informed us, from his father, from Al-Ḥakam that he said: one day, the Messenger of Allāh (P.B.U.H) was giving an example using what Al-ʿAbbās ibn Mirdās said, which is:

Do you distribute my booty and the booty of the servants between Al-ʾAqraʿ and ʿUyaynah

The people around him said: O Messenger of Allāh, Al-ʿAbbās said: between ʿUyaynah and Al-ʾAqraʿ. Then, he repeated it, saying: between Al-ʾAqraʿ and ʿUyaynah. Upon than, Abū Bakr walked to him and kissed his head and said: ﴿We have not taught him poetry, nor is it fitting for him.﴾ (2)

[2399] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥadithiy informed us that ʾAḥmad ibn Jaʿfar ibn Ḥimdān informed us that Yūsuf ibn ʿAbdullāh ibn

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(1) **[2397] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin Ḥāmid Al-Razi, who is da'if (weak).

(2) **[2398] The assessment of the reliability of the chain of transmitters:**
- It is da'if (weak), and its chain of transmission is mursal (incomplete).
The authentication of the Ḥadīth:
- It was mentioned by Ibn Hishām in ((Al- Sīrah) 4\142.

Māhān informed us that Mūsā ibn ʾIsmāʿīl informed us that Ḥammād ibn Salamah informed us, from ʿAliy ibn Zayd, from Al-Ḥasan that the Messenger of Allāh (P.B.U.H) was giving an example using the following verse:

It is sufficient, with Islam and decrepitude for one to be a warner

Abū Bakr said: O Messenger of Allāh, the poet said: sufficient is Islam and decrepitude for one to be a warner. Then, Abū Bakr and ʿUmar respectively said: I testify that you are the Messenger of Allāh, as Allāh Almighty says: ﴿We have not taught him poetry, nor is it fitting for him.﴾ (1)

[2400] Al-Ḥusayn informed me that ʾAḥmad ibn Muḥammad ibn ʾIsḥāq As-Sunniy informed us that Ḥāmid ibn Shuʿayb informed us that Surayj ibn Yūnus informed us that Abū Sufyān informed us, from Maʿmar, from Qatadah that he said, concerning the Ayah: ﴿We have not taught him poetry,﴾: I have known that ʿāʾishah was asked: did the Messenger of Allāh (P.B.U.H) use to give examples using poetry? She replied: poetry was the worst thing for him. He had never given an example using poetry except for the verse said by my brother, Ṭurfah ibn Al-ʿAbd from Banī Qays, which is:

The days will show you what you were ignorant of,

And will bring you the news by whom you did not ask.

However, he said: "the one whom you did not ask will bring you the news." Upon that, Abū Bakr Aṣ-Ṣiddīq said: the verse is not said as you

(1) **[2399] The assessment of the reliability of the chain of transmitters:**
- It is mursal (incomplete) and da'if (weak).

The authentication of the Ḥadīth:
- I did not find it except for the compiler.
- See: ((al-Jāmiʿ al-Ṣaghīr)) by As-Suyuti 1/282 (508) and it was attributed to Ibn Saʿd, on the authority of Al-Ḥasan , with a mursal (incomplete) narration, and ((Al-Tabaqat Al-Kubra)) by Ibn Saʿd 1/382-383. ((Kashf Al-Khafa') by Al-Ajlouni 1/543 (1465) and it was classed as da'if (weak) by Al- Albānī, see: ((Da'if Al-Jami') (4535), ((Al-Silsilah Al-Da'ifah)) (3085).
- See: ((Al-Talkhis Al-Habir)) by Ibn Hajar 3/129. ((Al- Iṣābah)) by Ibn Hajar 3/206.
- The part of the poetic verse of Suhaim Abd Bani Al-Hasas, and he was a non-Arab. The first part: Let Sulayma be equipped as an invader. It was said: He was killed during the caliphate of ʿUthman. See: ((Al- Iṣābah)) by Ibn Hajar 3/250.

said, O Messenger of Allāh. He replied: "I am not a poet, and it does not fit me." (1)

﴿This﴾ i.e., the Qur'ān, ﴿is only a Reminder and a clear Quran.﴾

﴿To warn﴾ (36: 70)

For this word ﴿liyundhira﴾ and the one mentioned in Sūratul Aḥqāf, the Reciters of Madinah, Syria, and Baṣrah, excluding Abū ʿAmr, read it with a Tā' instead of a Yā'. As for using the letter Tā', it refers to the Messenger of Allāh (P.B.U.H), and as for using the letter Yā', it refers to the Qur'ān.

﴿whoever is alive﴾ i.e., whoever is a mindful believer who is known to be a believer in Allāh's Knowledge, because the heart of the disbelievers and the ignorant is dead.

﴿and that Word may be justified﴾ i.e., the punishment, ﴿against the disbelievers.﴾

﴿Do they not see that We have created for them from what Our hands have made,﴾ (36: 71) i.e., without mediation, deputization, or association,

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(1) **[2400] The assessment of the reliability of the chain of transmitters:**

- It is da'if (weak); the transmitters who narrated on the authority of 'Aisha, was unknown.

The authentication of the Ḥadīth:

- It was reported by Aḥmad in ((Al-Musnad)) (23871, 2390, 23995, 24072, 24678) with similar words, and it was mentioned in some narrations that the poetic verse composed by 'Abdullāh bin Rawaha. It stated in some narrations: (It was the most hated speech to him) when I was asked whether the Prophet (PBUH) was represented by something of poetry? It was also reported by At- Tirmidhī in Manners (2775) and said: This is Ḥasan (good) and sahih (authentic) Ḥadīth. ((al-Durr al-manthūr)) by As-Suyuti 5/268, ((Kashf Al-Khafa') by Al-Ajlouni 1/543 (1465).
- Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 11/377-378: Thus, Al- Nisā'ī reported it in ((Today and Night)) with the narration of Ibrāhīm bin Muhajir on the authority of Al-Sha'bi on her authority. Al-HafizAbū Bakr Al-Bazzar said: Yūsuf bin Mūsá reported to us on the authority of Usamah, on the authority of Zaida, on the authority of Sammak, on the authority of 'Ikrimah, on the authority of Ibn 'Abbās, may Allah be pleased with them, he said: The Messenger of Allah (PBUH) had given an example using poetry: (And will bring you the news by whom you did not ask.) Then he said: he narrated it by other than Zaeidah on the authority of Sammak, on the authority of 'Attia, on the authority of Aisha, may Allah be pleased with him, this is mentioned in the poetry of Tarfa bin Al-Abd in his his famous Mu'allaqa (hanging poem).

﴿cattle which are under their control?﴾ i.e., they can keep, dominate, and subdue them.

﴿And We have tamed these (animals) for them,﴾ (36: 72) means, We have subjugated them for them.

﴿so some of them they ride,﴾

The majority read the word ﴿rakūbuhum﴾ with a Fatḥah on Rāʾ, which gives the meaning of their ridding animals, as it is normal to say: a ḥalūb/ maḥlūb (milked) camel.

Al-Ḥasan and Al-ʾAʿmash read it with a Ḍammah on Rāʾ, regarding it a verbal noun.

[2401] Ibn Fanjawayh informed me that Ibn Ḥimdān informed us that Ibn Māhān informed us that Mūsā ibn ʾIsmāʿīl informed us that Ḥammād ibn Salamah informed us, from Hishām ibn ʿUrwah, from ʿUrwah that he said: this word is mentioned in the Muṣḥaf kept with ʿāʾishah as follows: (rakūbatuhum). (1)

Both rakūb and rakūbat are used interchangeably such as ḥamūl and ḥamūlat (luggage).

﴿and some of them they eat.﴾ i.e., they eat its meat.

﴿And they derive from them other benefits﴾ (36: 73) means, using their wool, and flesh, etc. ﴿and drinks﴾ i.e., their milk, ﴿Will they not then be grateful?﴾

﴿But they have taken besides Allāh (false) deities that perhaps they would be helped.﴾ (36: 74) i.e., by protecting them from the punishment of Allāh. Verily, this will not happen.

﴿They are not able to help them, and they (themselves) are for them soldiers in attendance.﴾ (36: 75) means, they will attend in the Hellfire, because they will be brought with their idols in the Hellfire, and none of them can prevent themselves from the Hellfire.

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(1) **[2401] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy, except for Ibn Mahan whom I did not find.

﴿So let not their speech grieve you.﴾ (36: 76) means, let not their speech of belying, rigidity, and harm. The previous part is a complete speech. Then, Allāh says: ﴿Indeed, We know what they conceal and what they declare.﴾

﴿Does man not consider that We created him from a (mere) sperm-drop - then at once he is a clear adversary?﴾ (36: 77) means, stubborn against the truth.

The interpreters differed on who is that man?:

Ibn ʿAbbās said: he is ʿAbdullāh ibn ʾUbay.

Saʿīd ibn Jubayr said: he is Al-ʿāṣ ibn Wāʾil As-Sahmiy.

Al-Ḥasan said: he is ʾUmayah ibn Khalaf.

Qatādah said: he is ʾUbay ibn Khalaf Al-Jumaḥiy, as he went to the Messenger of Allāh (P.B.U.H) with a dry bone in his hand, saying: O Muḥammad! Are you claiming that Allāh will resurrect this after it has disintegrated? He replied: "Yes, and He will resurrect you and gather you into the Fire."

Therefore, Allāh Almighty sent down these verses.

﴿And he presents for Us an example and forgets his (own) creation.﴾ (36: 78) means, his former creation.

﴿He says: Who will give life to bones while they are disintegrated?﴾ i.e., decayed. Allāh did not say (ramīmat) because this word is altered from its subject, and whatever is altered from its normal wording and original root is altered from parsing, such as the Ayah: ﴿nor was your mother unchaste.﴾ (19: 28) as the Hāʾ is dropped because it is altered from the word (bāghiyat).

﴿Say: He will give them life who produced them﴾ (36: 79) i.e., who created them, ﴿the first time; and He is, of all creation, Knowing.﴾

﴿(It is) He who made for you from the green tree, fire,﴾ (36: 80)

Allāh did not use the word (Al-khuḍr) in its plural form which suits the word (Ash-Shajar) because He mentioned it in its original wording.

Ibn ʿAbbās said: this refers to two trees, one is called Al-Markh and the other is called Al-ʿAfār. If one wants to ignite a fire from them, then he takes from these trees two branches that are green, thin, and wet, and then rubs Al-

Markh, the male, against Al-ʿAfār, the female, and fire is produced from these if Allāh Almighty wills. The Arabs said:

In every tree, there is fire,

mostly from Al-Markh and Al-ʿAfār

The scholars said: every tree contains a fire except for the tree of jujube.

﴿and then from it you ignite.﴾ i.e., fire, which is their fuel.

﴿Is not He who created the heavens and the earth Able﴾ (36: 81)

The majority read the word "biqādir" as it is, but Yaʿqūb read it as follows: (yaqadir), regarding it a verb. ﴿to create the likes of them?﴾

Then Allāh says: ﴿Yes, (it is so); and He is the Knowing Creator.﴾

﴿His command is only when He intends a thing﴾ (36: 82) i.e., when He intends to create a thing, ﴿that He says to it: Be, and it is.﴾

﴿So exalted is He in whose hand is the realm of all things, and to Him you will be returned.﴾ (36: 83)

Surah Aṣ-Ṣāffāt

Surah Aṣ-Ṣāfāt is a Maky Surah- it has three thousand,eight hundred and twenty six letters,and it cotains eight hundred and sixty two words,which form one hundred and eighty two verses.

[2402] Kāmel Ibn ʻAḥmad Al-Mufīd informed us and said: Muḥammad Ibn Jaʼfar Al-Warāq related to us: Ibrāhīm Ibn Al-Faḍl related to us: ʻAḥmad Ibn Yunus related to us: Sallām Ibn Salīm related to us: Hārūn Ibn Kathīr related to us, on the authority of Zayd Ibn ʻAslam, on the authority of his father , on the authority of ʻAbī Omāmah, on the authority of ʻAbī Kaʼb (May Allah be pleased with him), who said: Prophet Muḥammad (PBUH) said: **"Whoever recites Surah Aṣ-Ṣāfāt will be rewarded with ten good deeds,equal to rhe number of every jenie and devil,and the rebellion of the devils will be removed from him,he will be innocent of polytheism,and his two guardians of angels will bear witness to him on the Day of Resurrection that he believed in Messengers."** (1)

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(1) **[2402] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is very weak; it includes Salam bin Salim Al-Madaini whom was matrūk (discarded), and Hārūn bin Kathīr who was majhūl (unknown).
- This Ḥadīth is classed as mawduʼ (fabricated) by the scholars of Ḥadīth.

The authentication of the Ḥadīth:

- Ibn Al-Jawzi said in ((Al- Mawḍūʻāt)) 1/391-392: This Ḥadīth was divided by the compiler in "the interpretation" and he mentioned at each surah what is related to it, andAbū Al- Ḥasan Al-Wahidi did the same; they are not among the scholars of Ḥadīth. However, how Abi Bakr bin Abi Dāwūd separated it in his book that he compiled in the virtues of the Qurʼan, while he knows that it is not considered as Ḥadīth. This is not accepted, since it was authentically reported on the authority of the Messenger of Allah (PBUH) that he said: ((Whoever narrates a hadeeth from me thinking it to be false, is the worst of liars)). It was reported by Muslim in the introduction to his Sahih, Chapter: The Obligation of Transmitting on Authority of Trustworthy Narrators and Abandoning the Liars (3).
- Furthermore, the Ḥadīth was reported by Al-Aqili in the book ((Al-Duʼfaʼ Al-Kabir)) 1/156, Ibn Abi Dāwūd in "Fadaʼil Al-Qurʼan" and Ibn Mardawayh and Al-Wahidi in "Al-Wasit" with chains of transmission on the authority of Ubayy ibn Kaʼb, and all the chains of hadeeth are false and fabricated.
- See: Al- Mawḍūʻāt by Ibn Al-Jawzi 1/391-392, Al-Fawaʼid Al-Majmoʼah by Al-Shawkani (p. 296), Al-Manar Al-Munif by Ibn Al-Qayyim (p. 114-115), "Hashiyat Al-Kashshaf" 4/69.

In the name of Allah the Beneficent,the Merciful

﴿By those[angels] lined up in rows﴾ (Qur'an 37: 1)

Ibn Abbas,Masrūq,Al-Ḥasan and Qutādah said: They are the angels in the sky,lining up like the rows of people in this world for prayer.

It was said: They are the angels that lined their wings in the air,waiting for their God's commands.

And it was said: They are the birds,as evidenced by His saying: ﴿And the birds with wings spread [in flight]﴾,and His saying: ﴿Do they not see the birds above them with wings outspread and [sometimes] folded in?﴾.

And the row is to line up people in straight line,whether in prayer or in war.

The words of the verse are in the form of plural and the plural of the plural; "Aṣ-Ṣāfah" is the plural of "Aṣ-Ṣāf", and "Aṣ-Ṣāfāt" is the plural of "Aṣ-Ṣāfah",and it was said: The verse is a swear of Allah the Almighty that means: By the God of "Aṣ-Ṣāfāt" .

﴿By those who drive [the clouds]﴾ (Qur'an 37: 2); that is,the angels that drive the clouds,Qutādah said: They are the deliverers of Qur'an.

﴿And those who recite the Message (of Allah)﴾ (Qur'an 37: 2); that is,Jabriel(Pbuh) and the angels who recite the Book of Allah; according to Mujāhid and Al-Sudī. And it was said: They are the group of reciters of Qur'an.

﴿Indeed,Your God is one﴾ (Qur'an 37: 4); it is the answear of the previous oaths. Muqātil said: This is because the infidels of Makkah said: "How can he make the gods one god?" So Allah swears by those in the previous verses,then He said: ﴿Indeed,your God is one.﴾

'A-'A'mash, 'Abū 'Omr and Ḥamzah recited it with merging "Idghām",while other reciters recited it with clearness "Izhār".

﴿Lord of the heavens and the earth and all that in between them,and the Lord of the sunrises﴾ (Qur'an 37: 5); that is the rising of the sun,Allah the Almighty created for rhe sun three hundred and sixty holes or windows in the east,and three hundred and sixty holes in the west,according to the number of

days of the year.Every day it rises from one of the eastern breaches,then sets from one of the western holes.

[2403] ʿAbū Muḥammad Al-Ḥasan Ibn Muḥammad Al-Makhladī related to us in writing document and said: ʿAbū Al-ʾAbbas Muḥammad Ibn Isḥāq Ibn ʿIbrāhīm Ath-Thaqafī related to us: ʿIsḥāq Ibn ʿIbrāhīm Ibn ʿAbdul Raḥmān,the cousin of Manīʾ Ṣadūq related to us: Ibn ʿUlyyah related to us,on the authority of ʿImārah Ibn ʿAbī Ḥafṣ,on the authority of Ibn ʿAbbas,who said: Every year,the sun rises from three hundred and sixty breaches (positions); if it rises from one breach,it will not rerise from this breach untill the same day of the folowing year; and it comes out from the same hole on the same day unwilingly; as it says to its God: "O God,don not let me rise to your servants; cause I see them disobey You publicly." (1)

It was said: every position, the sun rises from it, is a sunrise, while every position the sun sets at it, is called a sunset (a west).

﴿Indeed,We have adorned the nearest heaven with an adornment of stars﴾ (Qurʾan 37: 6)

ʿĀṣim recited according to the recitation of ʿAbī Bakr: "bezīnatin" with "tanwīn",and "Al-Kawākiba" with "fatḥah"; to mean: by our adornment of the stars"; While Ḥamzah and ʿĀṣim, in other recitations,recited with "tanwīn" with

(1) **[2403] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is sahih (authentic).

The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 29/88, andAbū Al-Sheikh in ((Al-ʿAzmah)) 44/1183 on the authority of ʿIkrimah on the authority of Ibn ʿAbbās.
- Al- Qurṭubī attributed it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 15/63-64 to Ibn Al-Anbari, saying: on the authority of ʿIkrimah on the authority of Ibn ʿAbbās, he said: The Messenger of Allah (PBUH) confirmed Umayya bin Abi As-Salt in this poetry:
- A man and a bull under one man's right, and the eagle and a watched lion under the other.
- The sun rises every last night, its color becomes blush.
- It refuses rising to them except that it is tormented or flogged. ʾIkrimah said: (I said to Ibn ʿAbbās: Oh my mawla, is the sun flogged? He said: it was required to say "flogged" due to rhyme, but it feared punishment.)

"kasrah" to mean: the stars are themselves the adornment. The rest reciters recited it by adding to mean, according to Ibn Abbas, the tornment is the light of the stars.

﴿And as protection﴾ (Qur'an 37: 7); that is,We protected it and make it a safeguard as well; and this description is approved in Arabic.

﴿against every rebfllious devil﴾; from every ferocious,accurssed devil.

﴿[So] they may not listen﴾ (Qur'an 37:8); as if He says: "So they can not listen".

The people of Kūfah recited it: "yasmma'ūn" with stress on "mīm" letter; which means: "They listen up (eavesdrop), but they can not listen"; this interpretation was the choice of ʿAbī ʿUbied.While other reciters recited it without stess,and that was the choice of ʿAbī Ḥātim.

﴿to the exalted assembly﴾; that are the scribes of angels in the sky.

﴿and [they] are pelted﴾ are thrown ﴿from every side,﴾; from the horizons of heaven.

﴿Repelled;﴾ (Qur'an 37: 9); they are kept away from the gatherings of the angels, "ad-daḥr" and "ad-duḥūr" mean expel and dismissal.

﴿and for them is a constant punishment﴾; permanent, and it is similar to His saying: ﴿and to Him is worship constantly. Then is it other than Allah that you fear?﴾

Ibn Abbas (May Allah be pleased with both of them) said: It is a severe torment. And Al-Kalby said: It is agonizing, and it was said: It is exclusive.

﴿Except one who snatched by theft﴾ (Qur'an 37: 10); the one who steals the word from the words of the angels by steal.

﴿but they are pursued by﴾; they are followed by ﴿a burning flame, piercing [in brightness].﴾; that is, a bright,strong star that does not miss him,it kills, burns or strains him, but rather they return to eavesdropping even though they know that they do not reach what they want, in hope of safety; like a sea passenger.

﴿Then iquire of them,﴾ (Qur'an 37: 11); O Muḥammad, ask the disbelievers of Makkah ﴿Are they a stronger [or more difficult] creation or those [others] We

have created?﴾; means: people from the previous nations, whom We destroyed them as a result of their sins.

means: from the empty nations; Because "who" is mentioned about those who have reason, he says: These people are not wiser in morals than other nations, and we destroyed them for their sins, so what secures these people from punishment? Then he mentioned the creation of man, and he said: ﴿Indeed, We created them from sticky clay﴾ meaning: good, free, clinging to the hand, and its meaning is necessary, he replaced the meme with ba as if it sticks to the hand. Mujahid and Ad-Dahhak: stinking.

﴿So ask them ,﴾ asked the disbelievers of Makkah, a statement or a rebuke, ﴿is he more severe in character or who we created﴾ from the angels, the heavens, the earth, and what is in them, and to bring those who give priority to the wise, ﴿We created them﴾ i.e. their origin is Adam, ﴿out of sticky clay﴾ that sticks to the hand: the meaning is that their character is weak, so they should not be arrogant. By denying the Prophet and the Qur'an that leads to their easy destruction.

It was said: the word "those" refers to the heavens, the earth and what is in between them. It was said: This verse was revealed in Abī 'Al- 'shadaīn Kaldah, whose name was 'Obaī Ibn 'Asī d, and he was called 'Al- 'shadaīn out of his strength and severity; this verse is similar to His saying: ﴿The creation of the heavens and the earth is greater than the creation of people.﴾, and His saying: ﴿Are you stroger in creation or the heaven(above)? (Allah) has constructed it﴾

﴿Verily, We created them from sticky clay﴾ meaning: good,free substance that clings to the hand; and the meaning is accompanying; which means in Arabic: "lāzim"; so the "meem" was replaced by "bā'" to imply that the sticky substance is associated the hand.

As-Sudī said: it means absolute, while Aḍ-Ḍaḥḥāk said: it is stinking.

﴿But you wonder﴾ (Qur'an 37: 12) , Ḥamzah, Al-Kasā'ī and Khalaf recited it: " 'ajibtu" with "ḍammah" above the "tā'" letter, and this was Ibn Mas'ūd and Ibn Abbas' recitation to mean that they replaced who were were wondered of.

Al-Ḥusayn Ibn Faḍl said: Allah's wonder is in the sense of denial and disparagment, or it may be in the sense of approval and content; as what came in the ḥadīth: "Your Lord is amazed at your question and your despair", and the other ḥadīth says: "Allah the Almighty wonders of a young man who has no patience".

Wonder of God - the Most High - may be in the sense of denial and disparagement, or it may be in the sense of approval and contentment, as it came in the hadith: "The wonder of your Lord at a young man who has no patience." And it came in the hadith: "Your Lord is amazed at your question, your despair, and the speed of His answer to you." Al-Junayd was asked about this verse, and he said: God does not marvel at anything, but God agreed with His Messenger when His Messenger was surprised, so he said: ﴿And if he wonders, then their words wonder﴾ (Al-Ra'd).

[2404] I heard ʿAba Al-Qāsim Al-Ḥasan Ibn Muḥammad An-Nisābūry saying: "I heard ʿAba ʿAbdullāh Muḥammad Ibn ʿAād Al-Baghdādy saying: "Janīd was asked about this verse, and he replied: "Allah the Almighty wonders about something, but He agrees with His Prophet in his wonder; so He Says: ﴿And if you are astonished,[O Muḥammad]- then astonishing is their saying,﴾ (1)

And others recited it as: " ʿAjibta" with "fatḥa" above the "tā'" letter; as Prophet Muḥammad is the addressee in this verse, and this is the recitation of Sharīḥ Al-Qāḍy, who said: the one who wonders is the one who does not know; but Allah the Almighty has the knowledge of everything, and the meaning of the verse is: O Muḥammad, you was astonished at their denying.

"while they mock"; they mocked your astonishment.

﴿And when they are reminded, they remember not﴾ (Qur'an 37: 13); when they are adomished by Qur'an, they are not adomished.

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(1) **[2404] The assessment of the reliability of the chain of transmitters:**
- Ibn ʿAad was not found.
The authentication of the Ḥadīth:
- See Al-Junaid's statement in ((Aqawil Al-Thiqat)) by Al-Karmi (pg. 74).

﴿And when they see a sign,﴾ (Qur'an 37: 14); that is; the splitting of the moon, ﴿they ridicule﴾; they mock, and it was said: they call each other to ridicule the signs of Allah.

﴿And say, ﴿This is not but obvious magic.﴾ (Qur'an 37: 15)

﴿When we have died and become dust and bones, are we indeed to be resurrected?﴾ (Qur'an 37: 16)

﴿And our forefathers [as well]?﴾ (Qur'an 37: 17)

﴿Say, ﴿Yes, and you will be [rendered] contemptible.﴾ (Qur'an 37: 18); while you will be humbled.

﴿It will be only﴾ (Qur'an 37: 19) ; that is the rebuke of the Day of Resurrection ﴿one shout﴾; the blast ﴿and at once they will be observing﴾

﴿They will say, ﴿O wow to us! This is the Day of Recompense﴾ (Qur'an 37: 20)

﴿Yes, this is the Day of Judgement which you used to deny﴾ (Qur'an 37: 21)

﴿[The angels will be ordered], ﴿Gather those who committed wrong,﴾ (Qur'an 37: 22), the disbeleivers, ﴿their kinds,﴾

[2405] Al-Ḥusayn Ibn Muḥammad Al-Ḥadithy informed me and said: Muḥammad Ibn ʻAlī Ibn Al-Ḥasan Al-Ṣūfy related to us: Muḥammad Ibn ʻOthmān Ibn ʻAbī Sībah related to us: My uncle ʻAbū Bakr related to us: Wakī' related to us, on the authority of Sufiān, on the authority of Smmāk, on the authority of An-Nu'mān Ibn Bashīr(May Allah be pleased with him), on the authority of ʻOmar Ibn Al-Khaṭāb, who said: "I heard Prophet Muḥammad saying: ﴿Gather those who committed wrong, their kinds,﴾, then he said: ﴿their partners﴾ (1)

(1) **[2405] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler was not found.

The authentication of the Ḥadīth:
- It was reported by Abd bin Ḥāmid, Al-Ḥākim in ((Al-Mustadrak)) 2/560, Ibn Mardawayh, Al-Faryabi, Ibn Abi Shaybah and At-Ṭabarī in ((Jāmiʻ al-Bayān)) 23/46 with the narration of Sammak Ibn Harb on the authority of Al-Nu`man bin Bashir on the authority of ʻUmar bin Al- Khiṭāb, may Allah be pleased with him, with mawquf (stopped) narration, but its text is somehow close.
- Ibn Hajar said: it is Maḥfūz (preserved).

Ibn Abbas said: Their similars.

Aḍ-Ḍaḥḥāk and Muqātil said: Their companions are among the devils, every disbeleiver with his devil in a chain.

Qutādah and Al-Kalby said: Each disbeleiver will be with a deed similar to his; so the people of the drinkers of alcohol will be gathered together, and people of adultery will be with people of adultery.

Al-Ḥasan said: ﴿their kinds,﴾ refers to their polytheist wives.

﴿and what they used to worship﴾

﴿Other than Allah,…﴾ (Qur'an 37: 23); in the worldlife, ﴿,and guid them﴾; that is, invite them.

Aḍ-Ḍaḥḥāk and Ibn Abbas said: "guid them".

Ibn Kaisān said: Bring them to the front. And Arabs call the former as the guid "hādian"; so the neck of the goat was called: the guid of the goat.

'Imrū' Al-Qaīs said:

"Ka'an demā' al-hadiāt benaḥrihi

'Oṣārtu ḥinā' beshaīb murjjal"

Transliteration:

As if the blood of tranquil souls in his slaughter,

The essence of henna in aged tresses, bitter and pure.

That means: As if the blood of the slaughtered goats is juice of ḥinā'.

﴿to the path of Hellfire﴾; the road of fire.

﴿And stop them,…﴾ (Qur'an 37: 24) lock them up, it is said: I stopped him in pause, so he stopped.

﴿; indeed, they are to be questioned﴾

- I said: The chain of transmission of the Ḥadīth - the Mawquf – has been authenticated by Ibn Hajar and Al-Ḥākim.
- See: ((Fatḥ al-Bārī)) by Ibn Hajar 8/694, ((Takhliq Al-Taliq)) by Ibn Hajar 4/361, ((Al-Matalib Al-'Aliah)) by Ibn Hajar 1/147, ((al-Durr al-manthūr)) by As-Suyuti 5/513.

Ibn Abbas said: They will be asked about "there is no god but Allah". While Aḍ-Ḍaḥḥāk said: They will be questioned about their sins.

Al-Qurazy said: They will be asked about all their sayings and deeds.

[2406] Al-Ḥusayn Ibn Muḥammad Ibn Fanjawaih Al-Dinwary informed us: ʿOmar Ibn ʿAḥmad Ibn Al-Qāsim An-Nahāwandy related to us: ʿAbū Muḥaṣun Ḥaṣin Ibn Namīr Al-Hamadāny related to us: Ḥusayn Ibn Qaīs Ar-Raḥby related to us: ʿAṭāʾ related to us, on the authority of Ibn ʿOmar, on the authority of ʿAbdullah Ibn Masʾūd, who said: Prophet Muḥammad (Pbuh) said: **"The feet of the son of ʿAdam will not move, on the Day of Resurrection, untill he is asked about five matters: about his youth and how he spent it, about his life and how he lived it, about his money and how he acquired it and on what he spent it, and about his knowledge and what he did with it".** (1)

[2407] Ibn Fanjawaih informed me and said: Muḥammad Ibn Al-Ḥasan Ibn Ṣiqlāb related to us: Muḥammad Ibn ʿAḥmad Ibn ʿAbdell Raḥmān Baṭrsūs related

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(1) **[2406] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak, since it includes Al-Nahwandi, who reported mawdu' (fabricated) narrations on the authority of trustworthy transmitters, and Hussain bin Qais Al-Rahbi who is matrūk (discarded).

The authentication of the Ḥadīth:

- The Ḥadīth was reported by At- Tirmidhī (2416) in his book Al-Sunan: The Characteristic of the Resurrection, Chapter: On the Day of Resurrection,Abū Ya'la in ((Musnad)) 9/178, Al-Marwazi in ((Exalting the Prayer)) 2/839, Ibn Uday in ((Al- Kāmil)) 2/253, and Al-Bayhaqī in ((Shu'ab Al-Iman)) 2/286 All of them reported with the narration of Ḥusayn bin Qais Al-Rahbi. I knew Ḥusayn.
- I said: The Ḥadīth has been authenticated with the narration ofAbū Barzah Al-Aslami.
- It was reported by At- Tirmidhī (2417) Book: The Characteristic of the Resurrection, Chapter: On the Day of Resurrection, Al-Darimi in ((Al-Musnad)) (556),Abū Ya'la in ((Al-Musnad)) 13/428, and Al-Khatib in ((Aqtdā' al-ʿIlm wa-al-ʿamal)) (p. 17).
- On the authority ofAbū Barzah Al-Aslami, he said: The Messenger of Allah (PBUH) said: Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out. At- Tirmidhī said: It is Ḥasan (good) and sahih (authentic) Ḥadīth. Al- Albānī said: Its chain of transmission is sahih (authentic). ((Sahih al-Targhīb wa-al-tarhīb)) (pg. 54), ((Aqtdā' al-ʿIlm wa-al-ʿamal)) with Al- Albānī's critical editions (pg. 17).

to us: ʻAḥmad Ibn Khulīd related to us: Yūsuf Ibn Yunus ʻAl- ʻAfṭas related to us: Sulaīmān Ibn Belāl related to us, on the authority of ʻAbdullaāh Ibn Dīnār, on the authority of Ibn ʻOmar (May Allah be pleased with him), who said: Prophet Muḥammad (Pbuh) said: **"On the Day of Resurrection, Allah will call each one of his servants, and ask him about his status as will as his money."** (1)

﴿What is wrong with you? Why do you not help each other?﴾ (Qur'an 37: 25); that is, the angels of Hellfire will say to the disbeleivers: "why do not you support each other"; and this is the answer to ʻAbū Jahl when he said: ﴿We are all victorious﴾ (Surah Al-Qamar: 44)

﴿But they, that Day, are in surrender﴾ (Qur'an 37: 26)

Ibn Abbas (may Allah be pleased with both of them) said: They are submissive, and Al-Ḥasan said: They are passive followers, while ʻAl- ʻAkhfash said: They aree in full submission.

Linguists said: They are surrendering to the punishment of God; as they can not escape from it or push it away, similar to the surrender warrior who seeks peace.

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(1) **[2407] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak; it includes Yūsuf bin Yūnus Al-Aftas, who is neither trustworthy nor known,Abū Bakr Al-Harrani, whom I did not find, and Ibn Al-Saqlab, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:

- The Ḥadīth was reported by: At- Ṭabarānī in ((al-Muʻjam al-Awsaṭ)) 1/142, and in ((al-Majmaʻ al-Ṣaghīr)) 1/33 and Ibn Ḥibbān in ((Al- Majrūḥīn)) 3/137, based on his authority, it was reported by Ibn Al-Jawzi in ((Al- Mawḍūʻāt)) 2/509, Ibn Uday in ((Al- Kāmil)) 7/17 and Al-Khatib in ((Tārīkh Baghdād)) 8/99. It was also reported by Tammam in ((Fawaidah)) as in ((Al-Rawd Al-Bassam)) 5/184, all of them reported with the narration of Aḥmad bin Khālid. Scholars' views about the Ḥadīth:
- Al-Khatib said in ((Al-Fusl lil-Wasl Al-Mudraj fi Al-Naql)) 2/749: This Ḥadīth is not proved on the authority of the Prophet (PBUH) at all. Ibn Ḥibbān said in ((Al-Majrūḥīn)) 3/137: This Ḥadīth has no origin. Al-Khatib said in ((The History of Baghdad)) 8/99: This is a very strange Ḥadīth that I do not know it narrated except with this chain of narrators; Aḥmad bin Khālid reported it exclusively, and it is not authenticated on the authority of the Prophet (PBUH) in any way.
- As-Suyuti and Al- Albānī classed it as da'if (weak). See: ((Fayḍ al-qadīr)) by Al-Manawi 1/548, ((Da'if al-Jāmiʻ al-Ṣaghīr)) (661).

﴿And they will approach one another, inquiring of each other﴾ (Qur'an 37: 27); meaning: the chiefs and the followers (inquiring) quarreling.

﴿They said,…﴾ (Qur'an 37: 28); meaning: The followers said to the chiefs (the leaders who were followed): ﴿Indeed, you used to come to us from the right﴾.

Aḍ-Ḍaḥḥāk said: The chiefs used to mislead the followers in their religion, and replace the true religion with the false one.

Mujāhid said: On the right path means: to stand in the path of truth to prevent the followers from it.

The interpreters said: On the right path means:They used to deceive them by convincing them that the wrong path is the good and blessed path.

Other linguists said: They forced the followers to the wrong path by force and strength; likewise, Ash-Shammākh's lines:

"'Izā mā rāytun rufi'at limajdin

Talaqāhā 'Arābatu belyamīn"

Transliteration:

When the banner is raised for glory's pursuit,

It shall be received by the falcon with the right, astute.

That means: Whenever a banner calling for honor and glory is raised, 'Arābatu (the king of Yemen) receives it strongly (to hide it). It means that leaders prevent followers from any right path, whether by deceit them or by strength and power.

﴿They will reply:﴾ (Qur'an 37: 29)meaning: the oppressors ﴿Rather, you [yourselves] were not believers﴾.

﴿And we had no authority over you, but you were a people of obstinate rebellion﴾ (Qur'an 37: 30)

﴿So now has been proved true, against us﴾ (Qur'an 37: 31), and against you, ﴿the word of our Lord﴾; they mean His saying: ﴿I will surely fill Hell with jinn and people all together﴾, ﴿we shall indeed﴾ all of us ﴿taste﴾ the punishment of our sins.

"And we led you astray" (Qur'an 37: 32); we misled you "for truly we were deviators"; deluded.

﴿Then verily, they will (all) share in the torment.﴾ (Qur'an 37: 33)

﴿Verily that is how We shall deal with Sinners.﴾ (Qur'an 37: 34)

﴿For they, when they were told that there is no god but Allah, they were arrogant.﴾ (Qur'an 37: 35)

﴿And they say: ﴿Are we going to abandon our gods for the sake of a mad poet?﴾ (Qur'an 37: 36); they means: Prophet Muḥammad (Pbuh).

Allah the Almighty replied to them saying:

﴿Nay! He (Muḥammad) has come with the truth, and he confirms the Messengers (before him).﴾ (Qur'an 37: 37).

﴿Indeed, you will be tasters of the painful punishment﴾ (Qur'an 37: 38)

﴿But it will be no more than the retribution of (the Evil) that you have wrought;﴾ (Qur'an 37: 39)

﴿But not the chosen (devoted) servants of Allah.﴾ (Qur'an 37: 40)

﴿For them there will be a known provision﴾ (Qur'an 37: 41) meaning: morning and evening as His saying: ﴿And they will have their provision therein, morning and evening﴾

﴿Fruit﴾ (Qur'an 37: 42); the plural of fruit "fākihah" which are substitutes or indications that are eaten for pleasure not for preserving health, it is said: He eats this food for pleasure only.

﴿; and they shall enjoy honour and dignity﴾

﴿In Gardens of delight (Paradise)﴾ (Qur'an 37: 43)

﴿On thrones facing one another﴾ (Qur'an 37: 44)

﴿There will be circulated among them a cup﴾ (Qur'an 37: 45); that is, a vessel in which there is a drink, and it is not called a cup untill there is a drink in it, otherwise it is a cup.

'Al- 'Akhfash said: Every cup in Qur'an is a cup of wine.

﴿a cup of from a clear-flowing fountain (spring)﴾; wine flowing in rivers visible to the eyes.

The word "ma'īn" might be an excessive adjective of "ma'ny": as it is the speed and intensity of " 'am'an"; which means: to deal with the matter deeply and powerfully; so it means: the

wine flows fast and strongly.

﴿White﴾ (Qur'an 37: 47), meaning: pure and light, ﴿and delicious﴾; that is, tasty ﴿to the drinkers﴾.

﴿No bad effect is there in it,﴾ (Qur'an 37: 48); Al-Kalby said: "Ghawl" means sin, its counterpart is His saying: ﴿There is no idle talk in it and there is no sin﴾.

Qutādah said: "Ghawl" is a stomach ache, and Al-Ḥasan said: It is a headache, Ibn Kaisān said: It is stomach bug. And 'Al-Sha'by said: It does not assassinate their minds nor take it away.

Linguists said: "Ghawl" is corruption that is inflicted in secret. And it was said: He assissinated him if he secretly spoiled his affairs; and also its derivatives are "Ghawl" and "Ghīlah": which is the secret killing. ﴿,nor from it will they be intoxicated.﴾

Ḥamzah, Al-Kisā'y, and Khalaf recited it "yanzifūn" with "kessrah" with the "zay" letter, here and in Surah Al-Wāqi'ah, 'Āṣim recited like them in Surah Al-Wāqi'ah, While other reciters recited it with "fatḥah" above the "zay" to be "yanzafūn" to mean: Their minds do not go away, and they do not get drunk of it.

The poet said:

He kissed her lips, grasping their curves so bold,

Drinking the blood, chilled, from the cup of valor untold.

That means: I filled my mouth with wine, and drank heavily becoming in need to cool water.

"An-Nazīf ": means the drunken, who keeps drinking all the time.

Al-Ḥaṭī'ah said:

"La'omrī la'in 'Anzaftuhum 'aw ṣaḥwtuhum

Labi's an-ndāy kuntum 'aāl 'Abjarā"

Transliteration:

By my life, if you bleed or awaken,

Oh, what a regretful fate for the Ajbara clan, forsaken.

That means: By my life, whether you were druken or awaken, you were the worst fellows, o people of 'Abjrā.

﴿And with them will be women limiting [their] glances, with [beautiful] eyes,﴾ (Qur'an 37: 48); that is, they have short-sighted women who close their eyes to their husbands and do not look at others.

The word " 'Aīn" is a plural adjective which means: they have wide and beautiful eyes; the female singular form is " 'Aīnā'", and the musculare singular form is " 'A'īun".

"As if they were white [delicated] eggs,"; that is the plural of an egg, "well-protected"; that is, protected and hidden.

Al-Ḥasan and Ibn Zaīd said: They are similar to the eggs of ostriches in whiteness, and being hidden in their feathers to be protected from dust and wind.

It was said: It is the inner part of the egg before being peeled, and this was Ibn Abbas's interpretation, which refers to the protected and hidden part.

﴿And they will approach one another, inquiring of each other﴾ (Qur'an 37: 50) In Paradise.

A speaker among them will say, ﴿Indeed, I had a companion [on earth]﴾ (Qur'an 37: 51); In worldlife, and Mujāhid said: It was Satan.

Others said: He was from humans, but Muqātil said: they were two brothers. While the rest of interpreters said: they were two accomplices, one of them was Quṭurmus, the infidel, and the other was Yahuza, the believer, Allah the Almighty narrates their story in Surah Al-Kahf.

﴿Who would say, ﴿Are you indeed of those who believe﴾ (Qur'an 37: 52); that is, a believer of Resurrection.

﴿That when we have died and become dust and bones, will we indeed be recompensed?﴾ (Qur'an 37: 53), held accountable and rewarded for our deeds.

He will say, ﴿Would you [care to] look?﴾ (Qur'an 37: 54) at fire.

'Abū 'Abdullah Ibn Fanjawaih informed me and said: 'Abū 'Alī Ibn Ḥabash Al-Muqrī' related to us: 'Abū 'Al-Qāsim Ibn Al-Faḍl said: My father related to us: 'Aḥmad Ibn Yazīd Al-Muqrī' related to us, on the authority of Khallād, on the authority of Al-Ḥakam Ibn Zaīr, on the authority of As-Sudī, on the authority of Mālik, on the authority of Ibn Abbas (May Allah be pleased with both of them), who recited: (Would you look/ and he will look) "fa'uṭli'" with "dammah" above the "hamzah" and "kassrah" with the "lām". (1)

Ibn Abbas said: There is a window in Paradise, from which its inhabitants look at the firs.

﴿So he will look﴾ (Qur'an 37: 55), the believer, ﴿and see him in the midst of the Hellfire﴾; he saw his companion in the midst of the Hell.

"He will say" (Qur'an 37: 56) to his companion, "By Allah you almost ruined me"; you have come close to destroying me by preventing me from faith if obeyed you".

﴿If not for the favor of my Lord,﴾ (Qur'an 37: 57); because of my Lord's bounty and mercy, ﴿I would have been of those brought﴾ with you in Hell.

﴿Then, are we not to die﴾ (Qur'an 37: 58); Some interpreters said: This inquiry will be said by people of Paradise to angels when death is slaughtered.

﴿Except for our first death,﴾ (Qur'an 37: 59); in worldlife, ﴿and we shall not be punished﴾, then the angels reply: ﴿No﴾

(1) **[2408] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is very weak; it includes Al-Hakam bin Dhahir who is matrūk (discarded).

The authentication of the Ḥadīth:
- This was mentioned by Ibn Al-Jawzi in ((Zad Al-Masir)) 7/60, Ibn 'Attia in ((Al-Mohrer Al-Wajiz)) 4/474, Al-Alusi ((Ruh Al-Ma`ani)) 23/92 and this is shadh (irregular), in addition to the previous sources see: ((Al-Musar about the fourteen recitations)) by Muḥammad Fahd Kharuf (p. 448).

It was said: The believer says this enrapturing himself with what God has given him of eternity in Paradise and safety from torment.

It was said: The believer says that to his tormented companon who dened Resurrection and punishment.

﴿Indeed, this is the great attainment.﴾ (Qur'an 37: 60)

﴿For the like of this let the workers [on earth] work.﴾ (Qur'an 37: 61)

"Is that [Paradise] a better accommodation" blessing from Allah the Almighty: "or the tree of zaqqum?"

Az-Zaqqum is the fruit of a tree that is vile, bitter and foul in taste; it is said: "tazaqqum" this food means to eat it forcibly against his will.

﴿Indeed, We have made it a torment for the wrongdoers﴾ (Qur'an 37: 63); that is, for the infidels; as they said: "Fire burns trees, so how do they grow in Hellfire?"

Ibn Al-Zab'ary said to the leaders of Quraysh: "Muḥammad fears us with Zaqqum, and Zaqqum in the Berberian language means: butter and dates", then Abū Jahl invited them to his house and said to his midservant, "O Zaqmina", and she brought butter and dates, then he said to his guists, "Tazaqqamu", this is what Muḥammad promised you!"

﴿Indeed, it is a tree issuing from the bottom of the Hellfire﴾ (Qur'an 37: 64)

Al-Ḥasan said: Its root is at the bottom of Hell and its branches rise to its depths.

﴿Its emergng fruit﴾ (Qur'an 37: 65); its frut is called pollen because it sprouts, ﴿as if it was the heads of the devils﴾

It is said:

It is said: Its fruit is likened to the devils themselves due to their ugliness, even f the devils are not seen, but their ugliness is imagined in the soul, and this is the interpretation of Ibn Abbas and Al-Qurazy.

Others said: By demons, he means snakes or serpents, as Arabs call the ugly-looking snake a demon.

The poet sad:

She toys with the Hadrami dual, so sly,

Like a devil's mischief in barren desolation, oh my.

That means: It (the camel) manpulates iits head, as if it were a demon permeated wth a wld castor oil.

Ar-Rājiz said:

" 'Anjrd taḥlfu ḥina 'aḥlfu

Kamathali Shaiṭān al-ḥamāṭ 'a'rafu"

Transliteration:

A deceiver swears when I take an oath,

Like the cunning of a devil, well known to both.

That means: A bad woman who swears whenever I swear, as if she is the satan or a sperent that lives in trees.

And it is said: It is a coarse, stinky, bitter tree in the Arab's desert, whose fruit is called the heads of devils.

﴿And indeed, they will eat from it and fill with it their bellies﴾ (Qur'an 37: 66); to fill up excessively is to more than required, or more than the capacity of the container.

﴿Then indeed, they will have after it a mixture of scalding water﴾ (Qur'an 37: 67); a mixture and amalgam.

Muqātil said: A drink of "ḥamim", it is a very boiling water.

﴿Then indeed, their return will be to the Hellfire﴾ (Qur'an 37: 68), the word ﴿then﴾ here means, metaphorely, ﴿before﴾: before that their return is to the Hell; likewise, the poet's line:

Indeed, one who ruled, then his father ruled,

And before that, his grandfather ruled, so history's truth is fueled.

That means: The one who reigns, and before him his father reigned, and before them, hiis grandfather had reigned.

Also, the word "then" may be equal to "and" in this verse.

[2409] Ibn Fanjwaih informed me: ʻAbū Alī Al-Muqrī' related to us: Alī Ibn Al-Ḥasan Ibn Sa'īd Al-Ḥamazāny related to me: Abbas Ibn Yazīd Ibn ʻAbī Ḥabīb related to us: ʻAbdel Razāq related to us: Sufiān related to us, on the authority of Maissarah, on the authority of Al-Minhāl, on the authority of ʻAbī ʻUbaīda (May Allah be pleased with him), who recited: "then their "Maqilahum" return will be to the Hellfire" (1)

﴿Indeed they found their fathers astray﴾ (Qur'an 37: 69).

﴿So thy hastened [to follow] in their footsteps﴾ (Qur'an 37: 70), they hurried.

﴿And there had already strayed before them most of the former people﴾ (Qur'an 37: 71).

﴿And We had already sent among them warners﴾ (Qur'an 37: 72); that are the Messengers.

﴿Then look how was the end of those who were warned﴾ (Qur'an 37: 73); that are the infidels.

﴿But not the chosen servants of Allah.﴾ (Qur'an 37: 74)

﴿And Noah had certainly called Us﴾ (Qur'an 37: 75); its equivalent verse is: ﴿And (remember) Noah, when he cried to Us aforetime﴾, and His saying: So he invoked his Lord, ﴿Indeed, I am overpowered, so help﴾, then Allah replied: ﴿and [We are] the best of responders.﴾, in the superlative form of the adjective "the best".

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(1) **[2409] The assessment of the reliability of the chain of transmitters:**

- It is interrupted between Abi ʻUbaidah and his father ʻAbdullāh bin Masud;Abū ʻUbaidah did not hear it authentically from his father.
- I said: it is stated in the books of interpretation on the authority of Ibn Masud, three recitations of this verse, namely:
- thumma inna maqilahum.
- thumma inna munqalabihim
- wa inna munqalabihim
- I said: the last recitation is more authentic to be cited as a proof; and (thumma, 'then') means (waw, 'and').
- They are irregular, but they are used in interpretation. See: "Jami' Al-Bayan" by At-Ṭabarī 23/65, "Al-Mohrer Al-Wajiz" by Ibn ʻAttia 13/239, "al-Jāmiʻ li-aḥkām al-Qur'ān" by Al- Qurṭubī 15/88, "Ruh Al-Ma'ani" by Al-Alusi 23/97.

﴿And We saved him and his family from the great affliction﴾ (Qur'an 37: 76); that is, the drowning.

﴿And We made his descendants those remaining [on the earth].﴾ (Qur'an 37: 77)

Al-Ḥusayn Ibn Muḥammad Ibn Al-Ḥusayn Ath-Thaqafy informed me: Al-Faḍl Ibn Al-Faḍl AlKanady related to us: Zakāryā Ibn Yaḥyā As-Sājy related to us: Bendār related to us: Muḥammad Ibn Khālid Ibn ʻOthmah related to us: Sa'īd Ibn Bashīr related to us, on the authority of Qutādah, on the authority of Al-Ḥasan, on the authority of Samrah (May Allah be pleased with him), who said: Prophet Muḥammad (Pbuh) said: "His saying: ﴿And We made his descendants those remaining [on the earth].﴾ refers to Sām, Ḥām and Yāfeth." (1)

Ibn Fnjwaih infrmed me: Ibn Shanbah related to us: Muḥammad Ibn ʻImrān Ibn Hārūn related to us: ʻAbū ʻUbaīdillah Al-Makhzūmy related to us: Sufiān Ibn ʻOyynah related to us,on the authority of Yaḥyā Ibn Sa'īd, on the authority of Sa'īd Ibn Al-Musaīb, who said: "The sons of Noah were three: Sām, Ḥām and Yāfeth. Sām is the father of Arabs, Persians and Ruman, Ḥām is the father of Sudan from east to west, while Yāfeth is the father of Turkey, Caspian, Ya'jooj and Ma'jooj. (2)

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(1) **[2410] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is da'if (weak); it includes Sa'id bin Bashir who is da'if (weak) and narrated the munkar (denounced) Ḥadīth, on the authority of Qatada, and hearing Al-Ḥasan from Samara is disputable.
- See: ((Tahdhib Al-Tahdhib)) by Ibn Hajar 2/231, ((Jami` Al-Tahsil)) by Al-Ala`i (p. 162), ((Siyar A'lam Al-Nubala`)) by Adh-Dhahabi 3/184.

The authentication of the Ḥadīth:

- The Ḥadīth was reported by At- Tirmidhī in the book: Interpretation, Chapter: Regarding Surat As-Safat (3230), Al-Ruyani in ((Musnad)) 2/44, At-Ṭabarī in ((Jāmiʻ al-Bayān)) 23/67 and Ibn Abi Hatem in ((Interpretation of the Great Qur'an)) 10 / 3218 All of them reported with the narration of Sa'id bin Bashir. Al- Albānī said: its chain of transmission is da'if (weak). ((Da'if Sunan At- Tirmidhī)) (p. 408).

(2) **[2411] The assessment of the reliability of the chain of transmitters:**

- It includes ʻUbaidullah bin Muḥammad bin Shanbeh about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him), and Muḥammad bin Imran bin Hārūn, whose biography was not found.

The authentication of the Ḥadīth:

- It was reported by Imam Aḥmad in ((Al-Ilal and Ma'rifat Ar-Rijal)) 3/35, with

Ibn Fanjwaih informed me: Mekhlid Ibn Ja'far Al-Bāqirjy related to us: Al-Ḥasan Ibn 'Alwiah related to us: " 'Isma'īl Ibn 'Isah related to us: Issāq Ibn Beshr related to us: Jūiber and Muqātil related to us, on the authority of Aḍ-Ḍaḥḥāk, on the authority of Ibn Abbas (May Allah be pleased with both of them), who said: "After Noah (Pbuh) and believers with him had gone out of the ship, all men and women died except his sons and their wives; and this is the interpretation of His saying: ﴿And We made his descendants those remaining [on the earth].﴾ (1)

﴿And We left for him [favorable mention] among later generations.﴾ (Qur'an 37:78); that is, We kept good praise and a beautiiful remembrance of him among the other prophets and nations who come after him.

﴿Peace be upon Noah among the worlds﴾ (Qur'an 37: 79)

﴿Indeed, thus We reward the doers of good﴾ (Qur'an 37: 80)

﴿Indeed, he was one of Our believing servants﴾ (Qur'an 37: 81)

﴿Then We drowned the others [disbelievers]﴾ (Qur'an 37: 82)

﴿And verily, among those who followed his Way﴾ (Qur'an 37: 83); who followed his Sunnah and religion of Montheism.

﴿When he came to His Lord with a sound (pure) heart﴾ (Qur'an 37: 84); a heart that is pure from the filth of polytheism.

Ibn Fanjwaih infrmed me: Ibn Shanbah related to us: Al-Fariābī related to us: Muḥammad Ibn 'Al'Alā' related to us: 'Athām Ibn Hishām Ibn 'Oruah related to us, on the authority of his father, who said: "O my sons, do not be cursers. Have you not known about Ibrahīm, who never cursed anything,

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its chain of transmission on the authority of Sa'id bin Al-Musayyib. Its chain of transmission is sahih (authentic).

(1) **[2412] The assessment of the reliability of the chain of transmitters:**

- It is very weak; it includes Isḥāq bin Bishr who is a liar, Jawiber and Muqātil, Jawiber: very weak and Muqātil: they accused him of lying, abandoned him, and accused him of anthropomorphism.

The authentication of the Ḥadīth:

- Al- Qurṭubī mentioned it in his book ((the interpretation)) 15/89.

so the Almighty said about him: ﴿Whe he came to his Lord with a sound heart﴾[1]

﴿When he said to his father and his people, ﴿What do you worship﴾ (Qur'an 37: 85)

﴿Is it a falsehood [as] gods other than Allah you desire?﴾ (Qur'an 37:86)

﴿Then what is your thought about the Lord of the worlds﴾ (Qur'an 37: 87) ; when you meet Him after worshipping other than Him.

﴿Then he cast a look at the stars﴾ (Qur'an 37: 88)

Ibn Abbas (May Allah be pleased with both of them) said: the people of ʻIbrahīm had knoledge of the stars, so he dealt with them from where they were,so that they wuld not deny him, as the next day, was a feast day for them, on which, they used to offer gifts and sacrifices and put food for their gods before going out to celebrate the feast, to be blessed as they claimed, then they ate it after returning back.

Muqātil said: "They had seventy two idols made from wood, iron, lead, silver and gold, and their boss was golden and his eyes were two rubies. They said t ʻIbraīm, "Would you come and celebrate our feast with us tomorrow?", The he cast a look at the stars."

He said, ﴿Indeed, I am [about to be] ill.﴾ (Qur'an 37: 89)

The word ﴿ill﴾ has many interpretations:

Ibn Abbas said: He is plagued, as they were fleeing from the plague.

Al-Ḥasan said: He is sick.

Aḍ-Ḍaḥḥāk said: He is about to fall ill, likewise His saying: ﴿Truly you will die (one day), and truly they will die (one day)﴾

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(1) **[2413] The assessment of the reliability of the chain of transmitters:**

- It includes ʻUbaidullah bin Muḥammad bin Shanbeh, about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him), and the rest of the chain of transmitters is Ḥasan (good).

The authentication of the Ḥadīth:

- It was reported by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 23/70 on the authority of Muḥammad bin ʻAlaa.

And it was said: I am ill of death like all people in worldlife.

It was said: I am sick of heart because of your worshiping idols instead of Allah the Almighty.

In the authentic ḥadith: "Ibrahīm, peace be upon him, did not lie except for three lies: his saying that ﴿I am sick﴾, his saying, ﴿but rather the elder of them did this﴾, and his saying about his wife, "she is my sister".

﴿So they turned away from him, departing﴾ (Qur'an 37: 90) to their feast, so Ibrahīm entered to their idols and broke them, putting the axe on their elder, after coming back from their feast, they entered to their idols, so they discovered that they were broken.

﴿Then he turned﴾ (Qur'an 37: 91); he leaned ﴿to their gods and said,﴾ to demonstrate their weakness and inability, ﴿Do you not eat?﴾

﴿What is [wrong] with you that you do not speak?﴾ (Qur'an 37: 92)

﴿Then he turned upon them, striking (them) with(his) right hand﴾ (Qur'an 37: 93); as the right hand is stronger to work than the left one, and this was Ar-Rabī' Ibn Anas's saying . And it was said: He meant by it the oath from which he had preceded, which in his saying: ﴿By God, I will certainly condemn your idols﴾

Al-Farā' said: By force.

﴿Then the people came toward him,﴾ (Qur'an 37: 94), toward Ibrahīm ﴿hastening﴾; that is, in a hurry.

Al-Ḥasan and Mujāhid said: "yazifūn" is the ostrich's way of running, if it runs so fast as if it is flying.

Aḍ-Ḍaḥḥāk said: they pursue.

Yaḥiā, Al'ʻmsh and Ḥamzah recited it as: "yuzifūn", with "ḍammah" on the "yā'" letter, and they are two languages.

﴿He said,﴾ (Qur'an 37: 95), Ibrahīm (pbuh) said to them, ﴿Do you worship that which you [yourselves] carve,﴾

﴿While Allah created you and that which you do?﴾ (Qur'an 37: 96); that are, your actions and doings, and there is evidence that the actioons of the

servants are created by Allah the Almighty; so the doctrine of Fatalism "Al-Qadarīah" is invalidated by this verse.

Prophet Muḥammad (Pbuh) said: Allah the Almighty is the creator of every maker and his craft"

They said, ﴿Construct for him a furance and throw him into the burning fire﴾ (Qur'an 37: 97)

Muqātil said: They built for him a stony wall, a thirty cubits long in the sky and twenty cubits wide, and they filled it with wood kindling fire in it, then they threw him in it.

﴿And they intended for him a plan, but We made them the most debased﴾ (Qur'an 37: 98); subjudgated.

﴿And he said,﴾ (Qur'an 37: 99), Ibrahīm (Pbuh) said: ﴿Indeed, I am going to my Lord; He will guide me﴾; I am going to the pleasure of my Lord; where He ordered me to go. Likewise, His saying: ﴿I am emigrating to my Lord﴾

It was said: I am going to my Lord with my work and intention.

﴿My Lord, grant me from among the righteous.﴾ (Qur'an 37: 100); that is, My Lord, grant me a righteous son (Offspring) from among the righteous.

﴿So We gave him good tidings of a forbearing boy﴾ (Qur'an 37:101)

﴿And when he reached with him the age of exertion,﴾ (Qur'an 37: 102); his son, "he said, ﴿O my son, indeed I have seen in a dream that I [must] sacrifice you,﴾

Muslim scholars differed about this boy whom 'Ibrahīm commanded to be slaughtered after the people of the Book agreed that he was IsḥāQ (Isaac).

Some interpreters said: The boy was IsḥāQ (Pbuh), and this opinion was agreed by some of the Companions (May Allah be pleased with all of them),such as: 'Omar Ibn Al-Khaṭāb, 'Alī Ibn Abī Ṭālib, 'Abdullāh Ibn Mass'ūd and Al-Abbas Ibn 'Abdil Muṭalib, and among the followers: Ka'b Al-Aḥbār, Sa'īd Ibn Jubair, Qutādah, Masrūq, 'Ikrimah, 'Al-Qāsim Ibn Abī Bazah, 'Aṭā', Muqātil, Abdul Raḥmān Ibn Sābiṭ, Az-Zuharī and As-sudī, and this was the

narration of ʿIkremah and Ibn Jubair, on the authrity of Ibn Abbas (May Allah be pleased with both of them).

[2414] Al-Ḥusayn Ibn Muḥammad Ibn ʿAbdullah informed me: Ṭalḥah Ibn Muḥammad and ʿUbied Allah Ibn ʿAḥmad related to us: ʿAbū Bakr Ibn Mujāhid related to us: Sanīd Ibn Daūd related to us: Ḥajāj related to me, on the authority of Layth Ibn Saʾd, on the authority of Ṣafwān Ibn ʿAmr, on the authority of ʿOmar Ibn El- Khaṭṭāb (May Allah be pleased with him), who said: "He is ʿIsḥāq (Isaac)." (1)

[2415] Al-Ḥusayn informed me: ʿUbied Allah Ibn ʿAḥmad Ibn Yaʾqūb related to us: Raḍwān Ibn ʿAḥmad Aṣ-ṣaydlāy related to us: ʿAḥmad Ibn Abdell Jabār Al-ʾAṭāry related to us: ʿAbū Muʾāwiah related to us, on the authority of Ḥajāj, on the authority of Al-Qāsim Ibn Nāfiʾ, on the authority of ʿAbī Aṭ-ṭafil, on the authority of Alī (May Allah be pleased with him), who said: "The boy, whom ʿIbrahīm (Abraham) was commanded to slaughtered was "ʿIsḥāq". (2)

Shu'bah narrated, on the authority of ʿAbī Isḥāq, on the authority of ʿAbī ʿAl-Aḥwaṣ, who said: There was a man who said proudly, " I am so-and-so, the son of the generous and honorable Sheikhs", in front of Ibn Mas'ū (May Allah be pleased with him), who said to him, "The son of the generous and

(1) **[2414] The assessment of the reliability of the chain of transmitters:**
- the chain of transmitters is da'if (weak); it includes Talha bin Muḥammad, Aḥmad bin Harb and Sunaid bin Dāwūd who were da'if (weak), and there was an interruption between Ṣafwān and ʿUmar bin Al- Khiṭāb

The authentication of the Ḥadīth:
- I did not find it with a chain of transmission like this, and he attributed it to ʿUmar Ibn Al-Jawzi in ((Zad Al-Masir)) 7/72 and As-Suyuti in ((AlQawl Al-Fasih Fi Ta'yin Az-Zabeih)) See: ((Al-Hawi li-Fatawa)) 1/318.

(2) **[2415] The assessment of the reliability of the chain of transmitters:**
- It is da'if (weak). It includes Aḥmad bin ʿBdāljbār and Hajjaj bin ʿArtah who are da'if (weak).

The authentication of the Ḥadīth:
- I did not find it with a chain of transmission reported on the authority of ʿAlī, and he attributed it to ʿAlī bin Al-Jawzi in ((Zad Al-Masir)) 7/72, and Ibn ʿAtiyah in ((Al-Mohrer Al-Wajiz)) 4/480.

honorable Sheikhs is Yūsuf Ibn Ya'qūb Ibn ʿIsḥāq (the slaughtered of Allah) Ibn ʿIbrahīm (pbuh), not you"

Al-Ḥusayn Ibn Muḥammad informed us: ʿAḥmad Ibn Ḥimdān related to us: Yūsuf Ibn Abdullāh related to us: Mūsā Ibn ʿIsmā'īl related to us: Al-Mubārak related to us, on the authority of Al-Ḥasan, on the authority of ʿAl-Aḥnaf Ibn Qais, on the authority of Al-Abbas Ibn Abdil Muṭṭalib, who said: "the one, who was ransomed by Allah with a great sacrifice, was ʿIsḥāq." (1)

[2417] Al-Ḥusayn informed me: ʿAbū ʿAlī Ibn Ḥabash Al-Muqrī' related to us: ʿAḥmad Ibn Al-Ḥasan Ibn Abdel Jabār Aṣ-Ṣūfy related to us: ʿAbū ʿAbdullah Muḥammad Ibn Bakār related to us: Khālid Ibn ʿAbdullah Al-Wasṭy related to us, on the authority of Daūd Ibn ʿAbī Ḥend, on the authority of ʿIkrimah, on the authority of Ibn Abbas (May Allah be pleased with both of them, who said: "The son, whom ʿIbrahīm wanted to slaughter, was ʿIsḥāq (Peace be upon both of them)." (2)

[2418] Al-Ḥusayn informed us: ʿAḥmad Ibn Ja'far Ibn Ḥimdān Ibn ʿAbdullah related to us: Yūsuf Ibn ʿAbdullah related to us: Mūsā Ibn ʿIsmā'īl related to us: Ḥammād ʿAbdullah Ibn ʿOthmān Ibn Khathīm related to us, on the authority of Sa'īd Ibn Jubair, on the authority of Ibn ʿAbbas (May Allah

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(1) **[2416] The assessment of the reliability of the chain of transmitters:**
- Aḥmad bin Ja'far bin Hamdan bin ʿAbdullāh and Yūsuf bin ʿAbdullāh bin Mahan; the first, no Jarh and Ta'dil was not raised about him (no criticism or praise was not raised about him), and the second, I did not find his biography.

The authentication of the Ḥadīth:
- It was narrated by Al-Baghawi in ((Al-Ja`diyat)) (p. 363) (3187) and its chain of transmission is Ḥasan (good). It was also narrated by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/81.

(2) **[2417] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is sahih (authentic)

The authentication of the Ḥadīth:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/81, and Al-Ḥākim in ((Al-Mustadrak)) 2/608, and As-Suyuti attributed it in ((al-Durr al-manthūr)) 5/531 to Al-Faryabi, Sa'id bin Manṣūr and Abd bin Ḥāmid.

be pleased with both them), who said: "The son, whom ʿIbrahīm wanted to slaughter, was ʿIsḥāq (Peace be upon both of them)." (1)

[2419] Al-Ḥusayn informed me: Ṭalḥah Ibn Muḥammad Ibn Ja'far and ʿUbaīd Allah Ibn ʿAḥmad related to us: ʿAbū Bakr Ibn Mujāhid related to us: ʿAbbas Ad-Dury related to us: ʿAbū Sallamah related to us: Muḥammad Ibn Thābit Al-'Abdy related to us, on the authority of Mūsā, the servant of ʿAbī Bakr (May Allah be pleased with him), on the authority of Sa'īd Ibn Jubair, who said: " ʿIbrahīm (Pbuh) dreamed of the slaughter of his son ʿIsḥāq (Pbuh), soo he walked with him a month's journey in one day, until he broought him to the slaughterhouse in Mina (a place near the "Ka'bah"), then Allah ordered him to sacrifce the ram instead of his son, after slaughtering the ram, ʿIbrahīm walked back with his son in a month's journey in one night, the mountains and the valleys had been folded for him." (2)

Sufiān narrated, on the authority of Zaīd Ibn ʿAslam, on the authrity f ʿAbdullah Ibn ʿUbaid Ibn ʿOmaīr, on the authority of his father, wh said: Mūsā (Pbuh) said, "O Allah, people say: O God of ʿIbrahīm, ʿIsḥāq and Ya'qūb, why do they say that?" _ Allah the Almighty replied him saying: "ʿIbrahīm did not choose anyone rather than me, ʿIsḥāq was willing to be slaughtered to obey my command, and the more I afflicted Ya'qūb (Jacob), the more he thought well of Me.

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(1) **[2418] The assessment of the reliability of the chain of transmitters:**
- Aḥmad bin Ja'far bin Hamdan bin ʿAbdullāh, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him). It also includes Yūsuf bin ʿAbdullāh, whose biography.
- I said: The narration reported on the authority of Ibn ʿAbbās is authentic. See the previous chain of transmission.

(2) **[2419] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak).
- It includes Mūsá, the Mawla ofAbū Bakr, who is unknown, Talha bin Muḥammad bin Ja'far is da'if (weak), and Muḥammad bin Thabit Al-ʿAbdi.

The authentication of the Ḥadīth:
- It was reported by Ibn Abi ʿAsim in ((Al-Zuhd)) (p. 80) Al-Fakihi in ((Akhbār Makkah)) 4/276 and Ibn Abi Shaybah in ((Al-Muṣannaf)) 6/230. All of them reported on the authority of Muḥammad bin Thabit.

Ḥamzah Az-Zayāt narrated, on the authority of ʿAbī ʿIsḥāq, on the authority of ʿAbī Maissarah, who said: Yūsuf (Pbuh) said to the king, **"Would you like to eat with me? By Allah, I am Yūsuf, the son of Yaʾqūb (the prophet of Allah), the son of ʿIsḥāq (the slaughtered of Allah), the son of Khalilullah ʿIbrahīm."**

Others said: The slaughtered son is ʿIsmāʾīl (Ismael) (Pbuh), and this saying was agreed by ʿAbdullah Ibn ʿOmar, ʿAbū Aṭ-Ṭafīl ʿĀmir Ibn Wāthilah, Saʾīd Ibn Al-Musaib, Ash-Shaʾby, Al-Ḥasan Al-Baṣry, Yūsuf Ibn Mahrān, Mujāhid, Ar-Rabīʾ Ibn ʿAnas, Muḥammad Ibn Kaʾb Al-Qurzy and Al-Kalby, and this is the narration of ʿAṭṭāʾ Ibn ʿAbī Rabāḥ, ʿAbī Al-Jawzāʾ, Naṣr Ibn ʿOmrān Aḍ-Ḍabʾy and Yūsuf Ibn Mahik, on the authority of Ibn Abbas (May Allah be pleased with him), who said: "the slaughtered was ʿIsmāʾīl (Pbuh), and Jewish claimed that he was ʿIsḥāq, and that was lying.

Both narrations were narrated of Prophet Muḥammad (Pbuh), and if one of them was unanimous valid, we would not mention the other.

1/ The narration which says that ʿIsḥāq is the slaughtered:

ʿAbū ʿAbdullah Ibn Fanjwaih informed me, after I had recited in front of him, and said: Ṭalḥah Ibn Muḥammad Ibn Jaʾfar and ʿUbaid Allah Ibn ʿAḥmad said: ʿAbū Bakr Ibn Mujāhid related to us: Mūsa Ibn ʿIsḥāq related to us: ʿAbdullah Ibn ʿAbī Shībah related to us: ʿAl-Ashiab related to us: Ḥammād Ibn Sallamah related to us, on the authrity of ʿAlī, on the authority of Zaīd, on the authority of Al-Ḥasan, on the authority of ʿAl-Aḥnaf Ibn Al-Qaīs, who said: Prphet Muḥammad (Pbuh) said: **"The son, whom ʿIbrahīm wanted to slaughter, was ʿIsḥāq."** (1)

[2421] Ibn Fanjwaih informed me: ʿAlī Ibn Muḥammad Ibn Luʾluʾ related to us: Al-Haītham Ibn Khalaf related to us: ʿAḥmad Ibn ʿIbrahīm related to us: Ḥajāj related to us, on the authority of Ibn Jarīr, who said: I was informed,

(1) **[2420] The assessment of the reliability of the chain of transmitters:**
- The Ḥadīth is daʾif (weak); since ʿAlī bin Zaid bin Jadaʾan is daʾif (weak), and the chain of transmission of Al-Aḥnaf, because he did not meet the Prophet (PBUH).

on the authority of Ṣafwān Ibn Salīm and Zaīd Ibn ʿAslām, who said: Prophet Muḥammad (Pbuh) said: **"The one who was sacrificed was ʿIsḥāq."** (1)

[2422] ʿAbū Ṭāhir Muḥammad Ibn Al-Faḍl Ibn Muḥammad Ibn

ʿIsḥāq Ibn Khuzīmah informed us: My grandfather ʿAbū Bakr Ibn Muḥammad Ibn ʿIsḥāq related to us: ʿAlī Ibn Ḥajar related to us: ʿOmar Ibn Ḥafṣ related t us, on the authority of ʿAbān, on the authority of Anas (May Allah be pleased with him), who said: "Prophet Muḥammad (Pbuh) said, **"After me, ʿIsḥāq (Isaac) will intercede for believers saying, "O Allah, I have believed in your Prophet and sacrificed myself to be slaughtered, so, please, do not let believers, who did not associate any partners with Allah, enter the Hellfire," _Allah the Almighty will reply: "By my Majesty, I will not let the belivers, who did not associate any partners with Me, to be entered the Hell."** (2)

[2423] Al-Ḥusayn Ibn Muḥammad Ibn Fanjwaih informed me: Muḥammad Ibn ʿAḥmad Ibn Naṣrwiah related to us: ʿAbū Ḥafṣ ʿOmar Ibn Muḥammad Ibn ʿIssa Al-Juhary related to us: Al-Walīd Ibn Muslim related to us: ʿAbdul Raḥmān Ibn Zayd Ibn Aslam related to us, on the authority of his father, on the authority of ʿAṭṭā' Ibn Yassār, on the authority of Abī Huraīrah (May Allah be pleased with him), who said: Prophet Muḥammad (Pbuh) said: **"Allah the Almighty made me choose between forgiving half of my ummah or concealing my intercession; so I chose my intercession and hoped that would be more benificial for my ummah. While the servant ʿIsḥāq, who preceded me to intercession, when Allah the Almighty said to him, after being saved from being slaughtered,: "O Isaac, ask and it will be given". ʿIsḥāq said: "By the One in whose Hand is my soul, I will hasten before the impulses of**

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(1) **[2421] The assessment of the reliability of the chain of transmitters:**
- The Ḥadīth is da'if (weak) since Ṣafwān bin Sulaym and Zaid bin Aslam reported mursal (incomplete) narrations, as well as Ibn Jurayj said explicity that he did not hear from them.

(2) **[2422] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, since it includes Abān bin Abi ʿAyyāsh who is matrūk (discarded), and ʿUmar bin Ḥafṣ.

Satan. O God, whoever dies without associating anything with you, forgive him and admit him to Paradise." (1)

2/ The narration which says that Ismā'īl is the slaughtered:

'Omar Ibn Abdul Raḥīm Al-Khaṭāby, on the authority of 'Ubaidullah Ibn Muḥammad Al 'Otby, on the authority of hs father, who said: 'Abdullah Ibn Sa'īd, on the authority of Aṣ-Ṣanājy, who said: "While we were at Mu'āwiah Ibn Abī Sufiān's (May Allah be pleased with both of them), some of us inquired whether the slaughtered was 'Isḥāq or Ismā'īl! Mu'āwiah said: I was with Prophet Muḥammad (Pbuh), while a man came and said to him, "O Messenger of Allah, give me some from which Allah has given you, O the son of the two slaughtered.", so the Prophet (Pbuh) laughed. Then Mu'āwiah was asked: O Commander of the Faithful, who are the two slaughtered?. He replied: When Abdulmuṭalib dug the well of Zamzam, he vowed to Allah to slaughter one of his sons, then the arrow chose his son 'Abdullah (the Prophet's father), but his uncles prevented 'Abdulmuṭalib

(1) **[2423] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak) since it includes 'Abd-al-Raḥmān bin Zaid bin Aslam who is da'if (weak), and 'Umar bin Muḥammad bin Isa whose narrations are slightly munkar (denounced).
- Ibn Kathīr said after citing the Ḥadīth with its text:
- It is gharib (strange) and munkar (denounced); 'Abd-al-Raḥmān bin Zayd bin Aslam is weak in transmitting Ḥadīth, and I doubted that in this Ḥadīth, there is an addition, which is His saying that {after being saved from being slaughtered}, and Allah knows best. Then, in case that it is preserved, it is more likely that the context is related to Isma'il, however they distorted the Ḥadīth by stating Isaac instead of Isma'il out of envy, as has been already mentioned. Otherwise, the rites and sacrifices are only in Mina, Mecca, where Isma'il was, not Isaac; he was in Canaan, the Levant)) 12/42. I said: The chain of narration of the Ḥadīth was also classed as da'if (weak) by As-Suyuti in ((al-Durr al-manthūr)) 5/531 and Ibn Abi Hatim in ((Interpretation of the Great Qur'an)) 10/3222.

The authentication of the Ḥadīth:
- It was reported by At- Ṭabarānī in ((al-Mu'jam al-Awsaṭ)) 7/107, Ibn 'Uday in ((Al-Kāmil)) 4/272, and Ibn Abi Hatim in ((Explanation of the Great Qur'an)) 10/3222, all of them reported on the authority of 'Abd-al-Raḥmān bin Zaid bin Aslam.
- Al- Albānī said: Munkar (denounced). ((Silsilat al-aḥādīth al-ḍa'īfah)) 1/506.

from that, advising him to slaughter a hundred camels instead of his son, and he followed

their advice. And the second slaughtered was Ismā'īl (Pbuh)."

Thus, that was the narration in this issue. So, what is the Qur'anic evidence of the two groups?

The evidence from Qur'an to the saying that 'Isḥāq was the slaughtered:

Allah the Almighty said about his Khalīl Ibrahīm: and he said, ﴿I am immigrating to my Lord; indeed, He will guide me﴾, when he departed his people, with his wife Sārah and his nephew Lūṭ, heading to Levant, then he ivoked Allah saying: ﴿O My Lord, grant me [a child] from among the righteous.﴾, and this had happened before he met Hājer, who became the mother of his son Ismā'īl. Then Allah told about His response to Ibrahīm's ivoke, giving glad tiding of the boy, then His command to him to slaughter this son after reaching the age of walking and striving with his father. And in Qur'an there is no glad tiding of a boy except of 'Isḥāq.

The evidence from Qur'an to the saying that Ismā'īl was the slaughtered:

Muḥammad Ibn 'Isḥāq narrated, on the authority of Muḥammad Ibn Ka'b Al-Qurazy, who said: Allah the Almighty ordered Ibrahīm to slaughter his son Ismā'īl; and this is approved in Qur'an, when Allah the Almighty finiished the story of the slaughtered son, He said: ﴿And We gave him glad tidings of Isaac, a prophet from the righteous﴾ , and He said: ﴿And We gave him glad tiding of Isaac ('Isḥāq) and after Isaac ('Isḥāq) is Jacb (Ya'qūb)﴾ (Suah Hūd: 71); He mentioned a son and a son of the son, so how He would command him to slaughter the son about whom Allah gave a glad tiding of being a prophet and a father of another prophet?! While Allah did not mention 'Isḥāq till cmpleting the story of slaughtered, then He gave him the glad tiding of 'Isḥāq ; so, logically, the slaughtered son must be Ismā'īl (Pbuh).

Al-Qurazy said: I mentioned this argument to the Commander of the Faithful 'Omar Ibn Abdil Azīz, in Levant, who said: Thoeugh, I have not thought about that matter before, but I agree with you in your argument and evidence." Afterwards,

he invited a Jewish man, from Levant, who had converted into Islam and became a rightious Muslim, then he (‘Omar Ibn Abdil Aziz) asked him, “Which one of Ibrahīm’s sons, Ibrahīm was commanded to slaughter?. The Jewish man replied: He was Ismā’īl, then he said: O Commander of the Faithful, the Jews know that, but they envy you Arabs that your father, who was commanded by Allah to be slaufgtered, and he overtook the affliction patiently, so they denied that claiming that he was ‘Isḥāq.

Amng the evidence for it: the two horns of the ram, which were entrusted to Ka’ba in the hands of Bani (the sons of) Ismā’īl untill Ka’ba with the two horns were burned during the days of Ibn Az-Zubaīr and Al-Ḥajjāj.

Ash-Shu’by said: “I saw the two horns of the ram tied to the Ka’ba, and they represented a heritage to Bani (the sons of) Ismā’īl (Pbuh).”. And this is the most obvious evidence that Ismā’īl is the slaughtered.

Al-Aṣma’y said: I asked ‘Abū ‘Amr Ibn Al-’Alā’ about the one who was sacrificed, was ‘Isḥāq or Ismā’īl? He said: O ‘Oṣaim’, where did your mind go? When ‘Isḥāq was in Makka? The one who was in Makka was Ismā’īl; and it was he who built the House with his father; accrding to His saying: ﴿And when Abraham was raising the foundations of the House and [with him] Ismael,﴾, So the slaughter was certainly in Makka.

[2424]I heard ‘Abā Al-Qāsim Al-Ḥbiby saying: I heard ‘Abā Bakr Ibn Al-Munzer Aḍ-Ḍarīr saying: I heard ‘Abā Muḥammad Az-Zinjāny Al-Mu’adab saying: ‘Abū Sa’īd Aḍ-Ḍarīr was asked about the slaughtered, then he chanted:

“The slaughtered is certai
“Ina az-zabiḥ ḥudait Ismā’īl
Naṭaqa behe al-kitāba bezāka wal tanzīl
Sharufa behe khaṣa al-illaha nabīana
Wa abānahu at-tafsīr wal ta’wīl
In kunta ommatuhu fla tunkir lahu
Sharafan behe qad khaṣahu at-tafḍīl” (1)

(1) **[2424] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler was accused of lying, and it includes those whom I did not find.
- The poetic verses were mentioned by Al- Qurṭubī in ((al-Jāmi‘ li-aḥkām al-Qur’ān)) 15/100

Transliteration:

Indeed, the sacrifice was offered by Ismail,

Spoken of in the scriptures, both the Book and the Revelation's veil.

A privilege bestowed upon our Prophet by the Divine,

And elucidated by interpretation and understanding, so fine.

If you belong to his Ummah, do not deny,

The honor bestowed upon him, by divine decree, so high.

That means: "The slaughter was certainly Ismā'īl; as that is mentioned in Qur'an. And this is considered a honor to our Prophet Muḥammad (Pbuh); and it was confirmed in in different interpretations. If you were one of this nation, do not deny this honor to prophet Muḥammad and his grandfather (Peace be upon them).

The story of the slaughter:

As-Sudday said: When Ibrahīm (Pbuh) left his people immigrating with his religion to the Levant, he said: ﴿Indeed, I am emigrating to my Lord. Indeed, He is the Exalted in Might, the Wise.﴾ Then he prayed to Allah asking Him to grant him a righteous son from his wife Sārah, this was His saying: ﴿O Lord, grant me one of the righteous﴾, when the angels came to Ibrahīm with the glad tidings of a forebearing boy, he said: Thus, I vow that I will sacrifice to Allah with this boy; so when the boy reached the age of walking and striving, Ibrahīm was reminded to fulfill his vow, after that Ibrahīm said to his son ʿIsḥāq: "come with me to offer an offering (a sacrifice)to Allah the Almighty, so he took a knife and a rope and set out with him untill they reached a spot between the mountains, and the boy asked: "O father, where is your sacrifice?" -Ibrahīm replied: ﴿My son, I see in a dream that I am slaughtering you, so see what you think﴾ He said, ﴿Father, do as you are commanded. You will find me, if Allah wills, of the steadfast.﴾

Muḥammad Ibn ʿIsḥāq Ibn Yasār said: Ibrahīm used to visit Hājar and Ismā'īl riding Al-Burāq, and he would rise in the morning from the Levant,

and he would be transferred to Makkah, and he would go to Makkah and stay with his family in the Levant. Untill when Ismā'īl reached the age of striving with his father, Ibrahīm saw in the dream that he slaughter his son, then he said to his son: "take the rope and the knife and let's go to the valley to gather firewood, when they reached the place between the two mountains called "Thabīr", Ibrahīm told Ismā'īl about the command of Allah, then Ismā'īl said: "O father, bend me tightly not to be disturbed, and keep your clothes away from me not to be stained with my blood and my reward would be decreased, and if my mother sees it, she will be sad. Death is severe, so sharpen your blade not to feel pain, and send my greetings to my mother, and if you think that my clothes may make her more patient and steadfast, give them to her." Then Ibrahīm (Pbuh) said to Ismā'īl: " O my son, you are the best helper for me to fulfill God's command!", then he did what his son ordered him while both of them crying heavily, and he put the knife on his son's neck.

As-Sudy said: Allah the Almighty put a sheet of copper on Ismā'īl's throat.

It was said: the son said to his father: "turn me over my face, not to feel pity for me if you look at my face, to fulfill Allah's command without hesitation, and not to make me see the blade and feel panic." After putting the knife over his son's throat, the knife turned and Ibrahīm was called: "O Ibrahīm, you have fulfilled the vision (you have succeed in your exam) , this is a sacrifice, slaughter it instead of your son, when Ibrahīm (Pbuh) looked at the sky, he saw Jibrīl (Gaiel) with a huge ram with big horns, then Jibrīl, the ram, Ibrahīm (Pbuh) and Ismā'īl said takbīr(Allah is the great), after that Ibrahīm took the ram to the slaughter in Minah and slaughtered it.

Ibn Abbas (May Allah be pleased with both of them) said: "By the One in Whose hand is my soul, it was (the event of slaughtering) the beginning of Islam, and the head of the ram is attached at its dried horns in the gutter of the Ka'bah.

As-Sudy said: When Ibrahīm caught the ram, he left his son saying, "O my son, I am granted with you". After returning to his wife Sārah and informing

her what happened, she said, "O Ibrahīm, you wanted to slaughter my son behind my back!"

'Abū Hurayrah (May Allah be pleased with him) narrated, on the authority of Ka'b Al-Aḥbār and Ibn Isḥāq, who said: "When Ibrahīm (Pbuh) saw the dream of slaughtering his son, Satan said: If I do not take the chance and tempt the family of Ibrahīm in this situation, I would never tempt them". So he came to the son's mother, in the image of a man, saying: "Do you know where did Ibrahīm go with your son?" She replied: "They wnet to fetch firewood from that place between mountains." He said: "By God, he did not go with him except to slaughter him" She replied: "No, he is merciful and loves his son a lot." Satan said: "He claimed that his Lord commanded him to do so." She replied: "If his Lord commanded him to do so, he must obey his Lord, we surrender to our God's commands."

Satan left Ibrahīm's wife heading to her son, who was following his father, and said to him: "O boy, do you know where does your father take you?" The boy replied: "To get firewood." Satan said: "By God, he wants nothing except slaughtering you." The by inquired: "Why" Satan replied: "He claimed that his Lord commanded him to do so!" The boy said: " By God, if God had commanded him to do so, he would have done so". He despaired of him, so he caught up with Ibrahīm saying to him: "Where are you going, Shiekh?" Ibrahīm replied: "I am going to that ridge for a need." Satan said: "By God, I know that Satan has came to you in dream ordering you to slaughter you son." In this moment, Ibrahīm recognised him and said: "Go away from me, O enemy of Allah. By God, I am fulfilling my Lord's commands." So Satan left the family of Ibrahīm and despaired of being obeyed.

'Abū Aṭ-Ṭafīl narrated, on the authority of Ibn Abbas (May Allah be pleased with both of them), who said: When Ibrahīm (Pbuh) was commanded to slaughter his son, Satan appeared to him at al-mash'ar preceding him, then Ibrahīm preceded him. Then Satan appeared to him again at Jamrat al-'Aqabah

So he threw seven pebbles at him until he was gone. Then he appeared to him at the middle Jamrah, and he threw seven pebbles at him until he went away. Then he appeared to him at the big Jamrah, so Ibrahīm threw seven pebbles at him until he disappeared, then Ibrahīm went on to fulfill Allah Almighty's command.

Umaīah Ibn Abī Aṣ-Ṣalṭ said:

" Wa li Ibrahīm al mūfy belnazr

iḥtesāban wa ḥāmila al ajdāl

Bekurh lam yakun liaṣber ʻanhu

Law tarāh fy ma'shar ʻiqtāl

Ya bunay ʻinī nazartuk lilah shaḥiṭan

Wa ishdud aṣ-Ṣafd la ʻaḥīd ʻan as-sikīn

Ḥaīd al-asīr zy al-aghlāl

Wa lahu madiah takhāil fy al-laḥmi

Huzām ḥainahu kal ḥilāl

Baināma yakhla'u as-srābīl ʻanhu

Fakahu rabuhu bekansh ḥalāl

Fakhuz zā wa irsil ibnak inany

Lilazy qad fa'ltumā ghair qāl

Rubamā tajza' an-nufūs men al-amr

Lahu furjatu kaḥali al ʻiqāl"

Transliteration:

And to Ibrahim, who fulfilled his vow,

With determination and carrying the firewood,

His son, he could not bear to be separated from,

Even if you see him amidst battling warriors, he stood.

Oh, my son, I have vowed you to Allah,

So be patient, for your sacrifice is the ultimate call.

Tighten the ropes, do not deviate from the blade,

Release the captive bound in chains, one and all.

And there, a ram appears in place of his son,

A moment of relief, like the crescent so small.

While he removes the veils from his eyes,

His Lord honors him with a permissible sacrifice's call.

So take this, and send your son, for I,

Have done what you commanded, without a stall.

Though it may startle the hearts with its command,

There is relief and solace, like the untied camel's gall.

﴿Then when the boy reached the age to work with him …﴾

Ibn ʿAbbās, may Allah be pleased with him and his father, said: when he approached the mountain with his father.

Al-Ḥassan and Muqātil bin Ḥayyān said: the work after which there is no excuses shall be provided.

Aḍ-Ḍaḥḥāk said: it is the movement.

Ibn Zayd said: It refers to worship.

Abraham said, ﴿O my dear son! I have seen in a dream …﴾ that I' am slaughtering you to fulfill my Nadhr 'vow' and to obey my Lord's command. Ibrāhīm saw at the night of Tarwiyah that a caller had said to him: Allah is telling you to slaughter your son. Along the whole day that follows, Ibrāhīm kept wondering (Rawwā; to think or wonder) whether such order it given by Allah or it is just a deception of Shayṭān 'devil'; and this is why the day of Tarwiyah has been named so.

The next night, and for the second time, Ibrāhīm saw the same dream of slaughtering his son; he realized (ʿArafa; to know or realize) that such dream is revealed by Allah; and this is why the day of ʿArafa has been named so.

Muqātil said: Ibrāhīm had been seeing that dream for three consecutive days.

ʿAṭāʾ and Muqātil said: Ibrāhīm was ordered to slaughter his son in the Holy Mosque of Quds, and after being reassured that the dream was true, he told his son;

﴿So tell me what you think.﴾

The majority recited it tarā 'what you think' by placing Fatḥā over the letter Tāʾ.

Ḥamza and al-Kisāʾī recited it turī 'what you suggest' by placing Damma over the letter Tāʾ and placing Kasra under the letter Rāʾ. It was possible for Ibrāhīm to inform his son of Allah's command to recognize his son's patience with obeying Allah's command, and;

He replied, ﴿O my dear father! Do as you are commanded. Allah willing, you will find me steadfast.﴾

﴿Then when they submitted ⌜to Allah's Will⌝, and Abraham laid him on the side of his forehead ⌜for sacrifice⌝,﴾ (Qur'an 37:103).

Ibn Masʿūd, may Allah be pleased with him, recited it fa lammā sallamā 'when they submitted'.

Ibn ʿAbbās, may Allah be pleased with him and his father, recited it ﴿istaslamā﴾ 'shown no objection'.

Qatāda said: Ibrāhīm submitted his son, and Ismāʿīl submitted himself.

We called out to him, ﴿O Abraham!,﴾ (Qur'an 37:104).

The transliteration: wa nādaynāhu ʾayyā Ibrāhīm

The scholars of semantics said that: the letter Wāw is added and cited as a relative particle, to convey the total meaning: nādaynāhu, that is similar to the verse ﴿Wa ʾajmaʿū ʾan yajʿalūhu fī ghayābati al-jubbi wa ʾawḥaynā ʾilayhi﴾which conveys the total meaning: ʾawḥaynā; and the verse ﴿wa hum min kulli ḥadabin yansilūn wa iqtaraba al waʿdu al-ḥaqq﴾.

ʾImruʾu al-Qays said:

fa lammā ʾajaznā sāḥata al-Ḥayyi wa ʾintaḥa

binā baṭnu khabtin dhī ḥiqāfin ʿqanqali

Transliteration:

So when we completed the sacred rite, and he turned away,

Within the valley of Mina, a sacrifice's domain, he did lay.

meaning: when we crossed the tribe's territory and reached a calm area surrounded by sands.

The poet said:

Until your bellies are filled,

And you see your children matured and skilled,

But you turn your backs on our sanctuary,

Indeed, the wretched one is feeble and unskilled

The meaning: when you became flourished and your plants and children grown up, you turned your backs for us. Therefore, you became blameworthy.

The meaning of Wa qalabtum is qalabtum.

﴿You have already fulfilled the vision.﴾ ﴿Indeed, this is how We reward the good-doers.﴾ (Qur'an 37:105).

﴿That was truly a revealing test.﴾ (Qur'an 37:106).

The test that shows whether the servant will show patience with affliction and offer praises for the graces or otherwise. Both afflictions and graces were called tests as giving the reasons the same name as their results; we may call the reasons of death the same name of death.

﴿And We ransomed his son with a great sacrifice,﴾ (Qur'an 37:107).

Dhibḥ is cited as ﴿great sacrifice﴾ by the original Arabic Holy Text, and it refers to the animal that is prepared for slaughter. Dhabḥ (by placing Fatḥā over the letter Dhāl) however, is the verbal noun. The scholars differed on the reason for describing the sacrifice as great.

[2425] ʾAbū al-Ḥassan al-Quhunduzī reported us that: ʾAbū al-ʿAbbās al-ʾAṣamm told us that: Ibrāhīm bin Marzūq al-Baṣrī told us that: ʾAbū ʿĀmer al-ʿAqadī told us on the authority of Sufyān on the authority of ʿAbdullāh bin

ʿUthmān bin Khuthaym on the authority of Saʿīd bin Jubayr on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father that: the ram slaughtered by Ibrāhīm, peace be upon him, is the very sacrifice offered by ʾĀdam. (1)

Saʿīd bin Jubayr said: the sacrifice shall be great, for it had been being grown in the Paradise for forty years.

Mujāhid said: the sacrifice was described as great because it was accepted.

Al-Ḥusayn bin al-Faḍl said: the sacrifice was described as great because it was from Allah.

ʾAbū Bakr al-Warrāq said: the sacrifice was described as great because it was not a produce of reproduction; it was rather created by Allah.

Some said: the sacrifice was described as great because it was for a great servant.

The scholars of semantics said: the sacrifice was described as great because the other rams appear tiny besides it.

The most exegetes opine that the ram was wide-eyed horned ram with white and black colors.

Narrated ʿAmr bin ʿUbayd on the authority of al-Ḥassan, may Allah have mercy with him, that: Ismāʿīl was ransomed by a mouflon from Thabīr.

Narrated ʾAbū Ṣāleḥ on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father that: it was a goat.

and blessed Abraham ⌜with honourable mention⌝ among later generations: ﴿Peace be upon Abraham.﴾ ﴿This is how We reward the good-

(1) **[2425] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission includes Ibrāhīm bin Marzūq who used to make mistakes.

The authentication of the Ḥadīth:
- It was reported by Ibn Abi Hatim in ((Interpretation of the Great Qur'an)) 10/3224 and Ibn Kathīr in ((Interpretation of the Great Qur'an)) 12/440.
- I said: It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) (8623) and its chain of transmission is authentic.
- See: ((The Beginning and the End)) by Ibn Kathīr 1/158, ((al-Durr al-manthūr)) by As-Suyuti 5/534.

doers. He was truly one of Our faithful servants. We ˹later˺ gave him good news of Isaaca prophet, and one of the righteous.﴾ (Qur'an 37:108-112).

[2426] Ibn Fanjawayh reported me that: Ṭalḥa and ʿUbaydullāh told us that: Ibn Mujāhid told us that: Aḥmad bin Ḥarb told us that: Sunayd told us that: Wakīʿ told us on the authority of Sufyān on the authority of Dawūd on the authority of ʿIkrima that Ibn ʿAbbās, may Allah be pleased with him and his father, said concerning the verse: ﴿We ˹later˺ gave him good news of Isaac﴾: he received the good news twice, one upon Isḥāq's birth and the other upon Isḥāq's prophecy. (1)

﴿We blessed him and Isaac as well. Some of their descendants did good, while others clearly wronged themselves.﴾ (Qur'an 37:113).

Allah blessed Ibrāhīm and his offspring and blessed Isḥāq by making the prophets Banū Isrāʾīl from Isḥāq's descendants.

﴿And We certainly showed favour to Moses and Aaron,﴾ (Qur'an 37:114).

Allah showed favor to Mūsā and Hārūn by prophecy.

﴿and delivered them and their people from the great distress.﴾ (Qur'an 37:115).

Allah safeguarded Mūsā and Hārūn and their people against the drowning, as Allah drowned Pharoah and his people.

﴿We helped them so it was they who prevailed.﴾ (Qur'an 37:116).

Allah supported Mūsā and Hārūn and their people to prevail over Egyptians.

﴿We gave them the clear Scripture,﴾ (Qur'an 37:117).

Allah revealed to Mūsā and Hārūn the Torah.

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(1) **[2426] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak), it includes Aḥmad bin Harb and Sunaid who were da'if (weak).

The authentication of the Ḥadīth:
- It was reported by Ibn Abi Hatim in ((Interpretation of the Great Qur'an)) 10/3224, and Al-Ḥākim in ((Al-Mustadrak)) 2/607 and see: ((al-Durr al-manthūr)) by As-Suyuti 5/536.

and guided them to the Straight Path. And We blessed them ⌜with honourable mention⌝ among later generations: ﴿Peace be upon Moses and Aaron.﴾ ﴿Indeed, this is how We reward the good-doers. They were truly ⌜two⌝ of Our faithful servants.﴾ (Qur'an 37:118-122).

﴿And Elias was indeed one of the messengers.﴾ (Qur'an 37:123).

[2427] ʾAbū Muḥammad bin Abī al-Qāsim bin al-Muʾammal, may Allah have mercy with him, reported us that: ʾAbū al-ʿAbbās al-ʾAṣamm told us that Bakkār bin Qutayba told us that: ʾAbū Dāwūd aṭ-Ṭayālisī told us that: Qays told us on the authority of Isḥāq on the authority of ʿUbayda on the authority of Rabīʿa on the authority of Ibn Masʿūd, may Allah be pleased with him, that: Ilyās is Idrīs and Israāʾīl is Yaʿqūb, peace be upon him, which is opined by ʿIkrima who said Muṣḥaf of ʿUthmān is reading ﴿And Idrīs was indeed one of the messengers.﴾; it was exclusively expressed by ʿIkrima and Ibn Masʿūd. (1)

Some said: he was amongst the prophets of Banū Israāʾīl.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: he is the nephew of the messenger al-Yasaʿ.

They said also that his full name is Ilyās bin Yāsīn bin al-ʿĪzār bin Hārūn bin ʿImrān.

Ibn Isḥāq said: Ilyās bin Nusayy bin Finḥāṣ bin al-ʿĪzār bin Hārūn bin ʿImrān.

Muḥammad bin Isḥāq bin Yasār and some scholars of History said:

When Allah had took the prophet Ḥizqīl' soul, the people of Banū Israāʾīl (descendants of Israel) experienced major and serious events; they corrupted,

(1) **[2427] The assessment of the reliability of the chain of transmitters:**
- It includes Abū Muḥammad bin Abī al-Qāsim bin al-mu'ammal, whose biography I not find.

The authentication of the Ḥadīth:
- It was reported by Ibn Abī Ḥātim in ((Interpretation of the Great Qur'an)) and ʿAbd ibn Ḥamīd and Ibn ʿAsākir in ((Tārīkh Dimashq)) 9/207. See ((al-Durr al-manthūr)) by As-Suyuti 5/537. Ibn Hajar said: The words of Ibn Masʿūd were linked by ʿAbd ibn Ḥamīd and Ibn Abi Ḥātim with a good chain of transmission on his authority. ((Fatḥ al-Bārī)) by Ibn Hajar 6/373.

committed Shirk ‘polytheism’, forgot Allah’s testimony and worshipped idols. Allah sent them the prophet Ilyās, peace be upon him; the prophets sent after Mūsā to Banū Isrāʾīl were assigned to remined their people of what they had forgotten from the Torah. The people of Israel were then inhabiting the Levant under the sovereignty of multiple rulers; it was Yushaʿ bin Nūn, peace be upon him, who conquered the Levant after the prophet Mūsā parted it between the Israeli tribes. Yushaʿ bin Nūn authorized the tribe, amongst which Ilyās received the revelation, to govern Baʿlabak (Baalbek). During the reign the king ʾAjabb, who misguided and forced his people to worship Baʿl, an idol of twenty arms high with four faces, Allah sent them the prophet Ilyās who called his people to worship only Allah, be glorified. They all refused to obey him except for their king who believed and followed the prophet Ilyās, and Ilyās was guiding and directing the king. However, the king ʾAjabb was married to a woman called Laziiʾīl. The king was authorizing his wife to govern the kingdom during his absence for conquering or other missions; she was preaching the people, riding horses, and judging between disputers on her husband behalf, though she was a killer of prophets. Working for her, a wise writer who conceals his faith had rescued three hundred messengers from the assassination intrigued by the king’s wife who killer several messengers before. The king’s wife was a prostitute and no woman was less immoral less than her. She married seven kings and killed them all by assassination. She was aged and some suggested that she even had given birth for seventy children !

ʾAjabb had had a righteous neighbor called Mazdakī who owned a garden near the king’s castle, as a source of his livelihood, and Mazdakī was growing and taking care of that garden. The king and his wife were looking over, eating, drinking from, and sleeping in that garden. The king was treating Mazdakī well, unlike the king’s wife who were envying the garden owner and planning to steel and possess the picturesque garden, as the people were suggesting that such a prepossessing garden shall be the property of the ruler, and were wondering how the king and his wife did not take the garden from Mazdakī. The king’s wife kept deceiving the righteous owner of garden to kill him

and possess his garden, though the king himself was preventing her against harming the righteous man. It happened that the king took a long journey with a prolonged absence, so that his wife took advantage of his absence to plan an evil intrigue against Mazdakī during his prayer and worship; she gathered some people and agreed with them to testify falsely that Mazdakī had insulted the king, which is a crime that, if proven, yields the death penalty according to their time rulings. She brought Mazdakī and told him that she had known of his insults against the king, and he denied, so she brought the false testifiers at the attendance of a gathering of people, and ordered to kill Mazdakī, and consequently she possessed his garden. Allah showed his anger for the killers of His righteous servant. Upon the king's returning to home, his wife informed him of what happened, and he said to her: you were wrong and misguided, and I think that we shall be blessed anymore; we were not in need for that garden, we were walking freely inside the garden, and the garden owner was a good neighbor for a long period of time; you were led by your foolishness and awkwardness and disregarding of consequences. She replied that: she was only anger for the king and had judged by his ruling. He said: you would have overlooked his crime and forgive him for being a good neighbor with us. She said: This is what has happened.

Allah sent Ilyās, peace be upon him, to the king ʾAjabb to inform him that Allah Has shown His anger for the injustice killing of His ally, and vowed to demolish and destroy the king and his wife if they would not offer repentance and give back the garden to the inheritors of the killed garden owner; both will be punished be shedding their blood inside the garden, then their dead body will be left until the flesh is peeled off the bones.

Ilyās informed the king of what Allah Had revealed to him, concerning his wife and the garden. The king boiled with anger and said: O Ilyās, I think you are misguiding and deceiving us, for I see the kings worship idols, though they are enjoying, eating, and drinking like us without being affected adversely by what you are calling wrong and evil.

The king intended to torture and murder Ilyās, peace be upon him. But when Ilyās had sensed the king's deception and evilness, he left the country towards the high mountains. The king apostatized and worshipped Baʿl again. Ilyās climbed the highest mountain and therein he was reported to had been settling in a cave for seven years. He was hungry, drawn out, expelled, and chased out. He was eating the plants and fruits. He was chased out by a group of people who seek his reports, but Allah, be Glorified, protected and safeguarded him. After seven years, Allah made Ilyās prevails over his people, by afflicting the most beloved and similar son to ʾAjabb by diseases. The king's son disease intensified, so ʾAjabb supplicated Baʿl and asked it to heal his son. They glorified Baʿl to the degree that they dedicated four hundred servants as prophets to the Baʿl; the devil would incarnate in the idol and speak to the four hundred servants to inform them of the misleading and falsified religion. The king asked Baʿl to intercede with his Baʿl to heal the king's son. The idols servants asked and supplicated Baʿl but with no vein. Allah prevented by His Mighty, the devil from embodying the idol. So that it may not answer the servants no matter how they exerted their efforts in supplication. Therefore, the servants told ʾAjabb to send his messengers to the Levant to supplicate other idols of the same greatness as Baʿl; so that these idols may intercede with Baʿl to heal the king's son, as Baʿl is angry with the king. The king wondered why Baʿl would be angry with him though he obeys Baʿl and never did something that may anger Baʿl!

They said: You did not kill Ilyās who fled safely from you fists though he is disbelieving in your deity; this what made Baʿl angry with you.

ʾAjabb said: How would I kill Ilyās while I' am dedicated to find a cure for my son, and I do not know the whereabout of Ilyās to catch him. After healing my son, I would dedicate my time to find Ilyās and kill him to placate my deity.

The king sent his four hundred messengers to ask the Levant's deity to intercede with the Baʿl to heal the king's son. When the messengers became

near the mountain which is the hideout of Ilyās, peace be upon him, Allah revealed to Ilyās to descend from the mountain and obstruct the messengers' way without being afraid because Allah would protect him against their evilness and throw fear inside their hearts. Ilyās descended from the mountain and stopped the messengers and said to them: Allah sent me to you and your people, so that hear from me your Lord's message and go back to inform your master that Allah is saying to him: O ʾAjabb, do not you know that there is no god but I, the Deity of Banū Isrāʾīl Who created, sustained, revived, and caused death to them. Was it your ignorance and lack of knowledge that led you to worship other deities beside Me by supplicating and asking them for healing you son, though they cannot cause something without My permission? I swore by the Name of Mine to cause death your son promptly, so that you may realized that no one is capable of achieving or doing something without my permission.

When Ilyās informed them, the messengers got afraid and returned to the King to report him that Ilyās, a tall and thin man with a drought skin, fallen hairs and peeled skin wearing a cloak, had stopped us and we got afraid of him to the degree that we could not speak, though we were abundant and outgrowing him; we could not talk nor reply with him until we came back to you.

They conveyed to the king Allah's message, so ʾAjabb said: we may not enjoy our life unless we kill Ilyās. What impeded you to catch and bring him to me though you know he is my enemy? they replied, 'We told you of what prevented us' He said, 'So we cannot reach him by intrigues and deception. The king appointed fifty strong and powerful man and assigned them with the mission of deceiving and assassinating Ilyās, through pretending that they and their people may follow his religion to temp him, so that they may bring him to the king. They went to climb up the mountain where Ilyās dwells. They spread in the mountain and called Ilyās loudly, O Allah's messenger, come out for us, we and our king ʾAjabb and our people want to believe and follow you.

You are safe. The people of Israel are greeting and saying to you, 'You have informed us of the message, and we understood what you have said. We want to follow you. You are our prophet and our Lord's messenger. We want you to settle amongst us, so that we may obey your commands and avoid what you prevented. You do not have the choice but to join and come back to us.' That was only deception and evil plans. When Ilyās, peace be upon him, had heard them he felt reassured and feared Allah's anger if he did not show up and response to them. When he was about to show up for them, he hesitated and thought that he would firstly ask Allah to inform him of their true intentions, as Allah inspired Ilyās to make Dūʿāʾ 'supplication'. Ilyās said: O Allah, if they are honest, make it easy for me to show up for them; otherwise, protect me against them and throw fire upon them. Once he finished his Dūʿāʾ, a flame of fires had fallen upon and burned them.

ʾAjabb and his people knew what happened, but they had shown stubbornness by intriguing evil plans again against Ilyās; they mobilized second group with more manpower, strength and deception methods. They spread in the mountain and called Ilyās loudly, 'O Ilyās, we seek refuge by Allah and you against the anger of Allah and His punishment. We are different from those people came to you at the first time who deceived and betrayed us with the desire to trap you without our knowledge. They envied us and you, and approached you secretly. Had we known their plans, would have killed them for you. But know Allah Has safeguarded you and demolished them for their evil intentions.' After Ilyās listened to them, he made the same Dūʿāʾ, so Allah rained them with fire and burned them all. Along this whole events, the king's son was experiencing serious affliction and painful disease, as promised by Allah through His messenger Ilyās; the king's son shall not die nor the disease shall be assuaged or relieved.

Upon knowing the destruction of his followers again, the king boiled with anger and intended to catch Ilyās by himself, but he was obstructed by his son's illness. The king would rather send his wife's believing writer, as Ilyās

may likely trust and descend the mountain with him. The king recognized the belief of the writer, but he due to the writer's wisdom, right opinion and expertise, the king preferred to continue his good relationship with the writer and pretended before the writer that he is not willing to harm Ilyās. The king sent a group of his dedicated followers with the writer, and without the knowledge of the writer, the king informed only them to catch and bring Ilyās before him, if Ilyās rejected to come back in peace with the writer.

The king pretended before the writer that he is willing to repent and said: this is the right time for me to show repentance. We have suffered different crises such as my son's illness and my followers' burning, due to the Dūʿāʾ of Ilyās which I fear that it may affect and destroy all of us. Therefore, I ask you to go and inform Ilyās of our repentance and desire of obtaining Allah's blessings and disbelieving in the idols; we may do that only after Ilyās come to us to guide us for what may placate our Lord.

The king ordered his people to leave the idols and told the writer: inform Ilyās that we have left our idols and that we are waiting Ilyās to burn and destroy the idols by himself.

All of that was an evil plan intrigued by the king.

The writer and king's followers ascended the mountain where Ilyās dwells, and the writer called Ilyās. Ilyās was familiar with the writer voice and felt reassured and looked forward to meet him.

Allah revealed to Ilyās, peace be upon him, to show up and meet the righteous writer. Ilyās greeted the writer and shook his hands and asked him, 'What happened?' the believer said, 'That tyrant and oppressing rulers sent me to you.' and told him the full series of events, then he said, 'I' am afraid that they would kill me if I came back without you. Tell me what you want me to do, so that I may obey you. And if you want me to accompany you and leave the king, I will do so. If you want me to fight the king with you, I will do so. If you want me to convey your message to the king, I will do so. But I prefer that you ask Allah to relieve us and make a way out of this distress for us.'

Allah revealed to Ilyās that the king's followers are deceiving him, but Ilyās shall accompany the writer and go to the king, because the king would kill the writer if he came to the king alone without you. Allah told Ilyās that He will protect them by exacerbating the king's son illness before causing bad death to the king, then Ilyās would leave the king.

Ilyās accompanied the king until they had approached the king, and Allah exacerbated the king's son illness; the king dedicated his focus and attention on his son without remarking Ilyās's escaping to his safe hideout. But after the death of the king's son, the king sought to catch Ilyās again, and asked the writer about him; the writer said, 'I do not know something about him, I was busy with your son death. I thought you had caught him.' ʾAjabb left Ilyās, as he was very sad with his son death. When a long time passed by Ilyās, he got bored with residing at mountains and desired to inhabit urban areas amongst people. He ascended the mountain and hided inside the house of the mother of the prophet Yūnus, peace be upon him, for six months. Yūnus bin Mattā was a baby that feeds on his mother's milk. The mother of the prophet Yūnus, peace be upon him, was serving Ilyās by herself without preserving anything she could afford for Ilyās. Ilyās, however, got bored with residing at urban areas and looked forward to dwell the mountains again. The mother of the prophet Yūnus, peace be upon him, was very sad for Yūnus's leaving her alone. Yūnus died shortly after his weaning, and his mother felt greatly distressed. She sought Ilyās and ascended the mountains until she had found him. She told him, 'I was greatly distressed by my son's death. Pleas, ask your Lord to resuscitate my only son. I placed him in hidden place without even burring him.' Ilyās, peace be upon him said, 'I was not commanded to do that. I' am only the servant of Allah.' Yūnus's mother felt very sad, and Allah had caused Ilyās to be mercy with her. Ilyās then asked her, 'When did your son die?' she replied, 'seven days ago.' Ilyās walked home with her within seven days. Ilyās found Yūnus died, and had made ablution before supplicating Allah for reviving Yūnus. Allah revived Yūnus bin Mattā by Ilyās's supplication. Then Ilyās went back to his first place, but after his people's disobeying for

a long period of time, he felt intimidated and distressed. After seven years, Allah revealed to him, 'O Ilyās, why are you distressed? Are not you the one I trusted for the revelation, and the one I chosen amongst my creatures? Ask me and I would give you what you want. I'm the One with the great mercy and the great favor.' Ilyās said, 'I ask you to make me die to follow my ancestors. I hated and got bored with Banū Isrāʾīl and they hated me.' Allah revealed to him, 'This is not the moment I shall make the people the earth witness your death. You and your followers are guidance for the people of earth. You may ask me, and I will give you what you asked.' Ilyās said, 'O Allah, if You will postpone my death, I ask You to revenge against Banū Isrāʾīl.'

Allah said, 'What do you want Me to give you Ilyās?' Ilyās said, 'Assign me with the treasures of the heavens, so that no cloud shall rain them for seven years, except with my permission and intercession; this is the only method to make them subjugate.' Allah said, 'O Ilyās, I show mercy for my servants even if they are oppressors.' Ilyās said, 'O, Allah, may it be six years.' Allah said, 'O Ilyās, I show mercy for my servants even if they are oppressors.' Ilyās said, 'O, Allah, may it be five years.' Allah said, 'O Ilyās, I show mercy for my servants even if they are oppressors. But I shall assign you with the heaven treasures for three years, so that no rains will fall upon them except by your permission and intercession.' Ilyās said, 'How could I eat and drink?' Allah said, 'I shall send you army of birds with food and drink from the fertile lands.' Ilyās said, 'I' am satisfied.'

Allah restrained rain upon them until their livestock and trees deteriorated, and the people experienced serious affliction.

Ilyās was hiding from his people, and Allah provided him with the sustain. His people recognized and remarked that; whenever they smell the scent of a bread come from a house, they know that Ilyās entered that house. They would even harm the people of that house after chasing Ilyās.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: the people if Israel experienced three-year drought, and Ilyās passed by and aged woman

and said, 'Do you have food?' she replied, 'Yes, I have some flour and oil.' Ilyās asked Allah to bless the food, so that the food became abundant and filled the sack and the vessels. When the people saw that, they asked the old woman, 'Where did you fetched that food from?' She told them Ilyās's characteristics, and they sought to catch him, but Ilyās fled from them. Ilyās then hided in a house of an Israeli whose ill son's name is al-Yasaʿ bin ʾAkhṭūb. Ilyās asked Allah to heal that woman's son, and Allah answered his supplication and healed the youngster. That healed youngster followed, believed, and accompanied Ilyās. Ilyās was aged man and al-Yasaʿ was youth. Allah revealed to Ilyās that the destruction covered many people who committed no sins, besides the trees, livestock, and birds, after blocking rains from the people of Israel. Allah knows the best, but it was reported that Ilyās asked Allah to make him the one who supplicate for his people to rescue them from the affliction, so that they may repent and leave the worship of false deities; Allah accepted his request. Ilyās came to the people of Israel and said, 'You suffered from horrible hunger and starvation until the livestock, birds, insects, and trees got destroyed, due to your sins and arrogance. Why do not you supplicate you deities to see whether it would answer you or not. If not, you will know that you were misled, and I shall ask my Lord to relieve you from your sufferings.' They said, 'You suggested a well opinion.' Then they supplicated their idols, but with no vein. They told Ilyās, 'O Ilyās, ask Allah to relieve us from our sufferings and afflictions.' Ilyās and al-Yasaʿ together asked Allah relieve them from their sufferings and afflictions, so that a cloud like shield aligned above the sea and rained the whole land.

Allah then sent the raincloud for them to revive their lands. However, they apostatized and returned to worship idols and continued their Shirk 'polytheism'. Therefore, Ilyās asked Allah to take his soul, so that he may leave his people forever. It was said that Ilyās was told to wait for a specific day upon which he shall ride whatever animal Alalh may send him without fearing. Ilyās and al-Yasaʿ bin ʾAkhṭūb exited the area of their people until the reached the determined location. Then a fire horse showed up before Ilyās,

so he rode it and flied. al-Yasaʿ called him, 'O Ilyās, what shall I do?' Ilyās thrown his cloak to him from the sky, denoting that Ilyās has authorized al-Yasaʿ to lead the people of Israel; that was the last moment of Ilyās with the people of Israel, as Allah raised him above to the heaven, and blocked food and drink from the people of Israel. Allah dressed Ilyās with a clothing of feather, so that Ilyās combined the characteristics of the both celestial and terrestrial creatures. Regarding ʾAjabb, Allah send him and his people an enemy that would defeat them with unprecedented method, so that ʾAjabb and his people were destroyed and defeated; ʾAjabb and his wife got killed in the Mazdakī's garden and their dead body were left until the bones dissolved.

Allah revealed to al-Yasaʿ and sent him as a messenger to the people of Israel and supported him as He supported Ilyās before him. The people of Israel believed and followed him; they were obeying his commands until he passed away.

[2428] While I' am reading before him in my house, ʾAbū ʿAbdullāh bin Fanjawayh ad-Daynūrī reported me that: ʾAbū Bakr bin Mālik al-Qaṭīʿī told us that: ʿAbdullāh bin Aḥmad bin Ḥanbal told us that: al-Ḥassan bin ʿAbdulʿzīz al-Jarawī told us on the authority of Ḍamra on the authority of as-Sirīyy bin Yaḥyā on the authority of ʿAbdulʿzīz bin Abī Rawwād that: Ilyās and al-Khiḍr, peace be upon both of them, fast the month of Ramaḍān in the Holy Mosque of Quds and perform pilgrimage every year. (1)

[2429] Ibn Fanjawayh reported me that: Ibn Mājah told me that: al-Ḥassan bin Ayyūb told us that: ʿAbdullāh bin Abī Ziyād told us that: Sayyār told us that: Bishr bin Manṣūr told us that: Saʿīd bin Abī Saʿīd al-Baṣrī told us that: al-ʿAlāʾ al-Bajalī told us on the authority of ʿAwn Aṭ-Ṭafāwī on the authority

(1) **[2428] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is hasan (good), and it is mawqūf due to 'Abd-al-'Azīz bin Abi Rūwād.

The authentication of the Ḥadīth:
- Ibn Hajar mentioned it in ((al- Iṣābah)) 2/261 and attributed it to 'Abdullāh ibn Aḥmadin Zawā'id ((al-Zuhd)).

of a man for Ashkelon who walking across Jordan during the midday; He saw a man and asked him, 'Who are you?' the other man did not reply, though the first man kept asking him, bit with no answer. Then the latter answered him, 'I' am Ilyās.' The man felt afraid and said, 'O Ilyās, ask Allah to remove my fears so that I may understand your speech.' Ilyās supplicated eight times for the man by saying, 'O Barr (the Kind Benefactor), O Raḥīm (The Bestower of Mercy), O Ḥannān (the Compassion), O Mannān (the Giver of All Good), O Ḥayy (The Ever-Living), O Qayyūm (The Self-Subsisting).' besides two supplications in the Syriac language which were not understandable to the man. The man said, 'Allah removed my fears. Then Ilyās placed the palm of His hand between my shoulder-blades and I felt the coolness of it between my nipples.' He asked Ilyās, 'Would Allah reveal to you today?' Ilyās replied, 'Allah Has not been revealing to me since He revealed to Muḥammad.'

The man asked Ilyās, 'How many messengers alive today?' Ilyās answered, 'four messengers; two on earth and two in heaven. ʿīsā and Idrīs in heaven and Ilyās and al-Khiḍr on earth.' The man asked, 'How many ʾAbdāl (substitutes) are there?' Ilyās answered, 'Sixty men; fifty men from the region that extends from al-ʿArīsh in Egypt to the Euphratese River, two men from al-Muṣayṣa, one man from Ashkelon, and seven men from the other countries. Whenever one passed by, Allah would appoint another substitute for him, and by them, Allah sustains and sends rain for people. The man asked, 'Where is al-Khiḍr?' Ilyās answered, 'He is residing in the seas' peninsula.' The man asked, 'Do you meet him?' Ilyās answered, 'Yes, I do.' The man asked, 'Where do you meet him?' Ilyās answered, 'We meet in the pilgrimage rituals.' The man asked, 'What do you do together?' Ilyās answered, 'He cuts ma hair, and I cut his hair, marking the battle between Marwān bin al-Ḥakam and the people of Levant.' The man asked, 'What is your opinion of Marwān bin al-Ḥakam?' Ilyās answered, 'He is a tyrant oppressor who disobeys Allah's commands; both the murderers and the killed ones besides the one who witness the battle shall enter Hellfire.' The man said, 'I witnessed the battle without fighting by swords, arrows, or spears. I ask Allah to forgive those sins, and I shall not

commit it again.' Ilyās answered, 'You did well.' The man said, 'While we were sitting together, we found before us two breads whose whiteness is greater than the whiteness of the snow. We ate one bread and a part from the second bread, then the remaining part vanished; I did not know who brought it in the first place nor the one who took it away.' The man added, 'Ilyās had a camel in Jordan Valley. Then Ilyās called it to ride it.' The man requested, 'Let me join and accompany you.' Ilyās said, 'You may not be able to tolerate the difficulties with me.' The man said, 'I have no wife nor children.' Ilyās said, 'Marry a woman, but avoid four types of women; the disobedient, the quarrelling, the one who invokes curses, and the one who seeks separation.' The man said, 'I like to meet you again.' Ilyās said, 'If it is ordained, you will see me.' Then he said, 'I want to make Iʿtikāf (staying in a mosque for a specified period) at the Holy Mosque of al-Quds during the month of Ramaḍān.' Then a tree blocked between the man and Ilyās, so that the man did not know where Ilyās went away from [(1)]. This is what is referred to by the verse: ﴿And Elias was indeed one of the messengers.﴾

⌜Remember⌝ when he said to his people, ﴿Will you not fear ⌜Allah⌝? Do you call upon ⌜the idol of⌝ Ba'l and abandon the Best of Creators﴾ (Qur'an 37:124-125).

Ilyās wondered and asked his people how it is possible for them to worship Baʿl (the name of the idol they worship and after which their city Baʿlabak was named).

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(1) **[2429] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is da'if (weak); it includes Sa'īd ibn Abī Sa'īd and Zaid, the mawla of 'Awn alṭfāwy, whomI did not find, and it also includes those who were not named.

The authentication of the Ḥadīth:

- It was reported by Ibn 'Asākir on the authority of Zaid Mawla 'Awn alṭfāwy briefly.
- ((Tārīkh Dimashq)) by Ibn 'Asākir 9/215.
- Ibn Kathīr said in ((al-Bidāyah wa-al-nihāyah)) 1/337: We have already mentioned the hadith stated they meet at Arafat every year, i.e. Ilyās and al-khuḍar, and we have also explained that it was not real for al-khuḍar and Ilyās died, peace be upon them both. .

Mujāhid, ʿIkrima, Qatāda, and Assuddiyy said: Baʿl is the lord and owner according to the accent of the Yemini people, which conforms with the narration reported by Saʿīd bin Jubayr on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father that: he heard an Arab nomad asking, 'Who is the Baʿl of that camel?' referring to its owner. Al-Farrāʾ said: it is the accent of the people of Hudhayl.

﴿Allah, your Lord and the Lord of your forefathers?﴾ (Qur'an 37:126).

Al-Kisāʾī, Ḥamza, Khalaf and Yaʿqūb recited Allaha rabbakum ﴿Allah, your Lord﴾ in a state of Nasb by placing Fatḥā over the letter Hāʾ and the letter Bāʾ, as Badal 'substitute'; it is the opinion of ʾAbū ʿUbayd, ʾAbū Ḥātem and the narration of Ḥafṣ on the authority of ʿĀṣim.

The others recited it Allaha rabbukum in a state of Rafʿ by placing Damma over the letter Bāʾ, due to the Istiʾnāf 'resuming the speech'.

﴿But they rejected him, so they will certainly be brought ⌜for punishment⌝﴾ (Qur'an 37:127).

The punishment is the torture in the Hellfire.

﴿But not the chosen servants of Allah.﴾ (Qur'an 37:128).

They will gain salvation from the punishment.

We blessed him ⌜with honourable mention⌝ among later generations: ﴿Peace be upon Elias.﴾ (Qur'an 37:128-129).

Ibn Muḥayṣin and Shayba recited salāmun ʿalā lyāsīn by Waṣl (continuation). Ibn ʿĀmer, Nāfiʿ and Yaʿqūb recited ʾālyāsīn by Madd 'stretching the vowel'. The others recited ʾIlyāsīn by Qaṭʿ 'stopping' and Qaṣr 'shortening the vowel'.

Those who recited ʾālyāsīn by Madd 'stretching the vowel' refer to the Prophet (PBUH) and his households, and some said it was a reference to ʾIlyās which is more appropriate to the context.

Regarding those who recited ʾIlyāsīn, it was said that it is produced according to a certain accent, similar to Ismāʿīl and Ismāʿīn; Mikāʿīl, Mikāʿīn and Mikāl.

Al-Farrāʾ said: it is in the plural form and refers to ʾIlyās and his followers, like: al- ʾAshʿarūn and al-Muhallabūn.

Al-Kisāʾī said: the Arabs may state the singular in the dual form or the plural form. The poet said:

Meaning: take my justice retaliation from al-khubaybīn (it only refers to ʾAbū Khabīb ʿAbdullāh bin az-Zubayr).

Another poet said:

Meaning: az-Zahdamān (it only refers to a man called Zahdam) has rewarded me with a miserable reward.

ʿAbdullāh bin Masʿūd, may Allah be pleased with him, recited wa inna idrīs la mina al mursalīn, salāmun ʿalā Idrīsīn.

﴿Indeed, this is how We reward the good-doers. He was truly one of Our faithful servants.﴾ (Qur'an 37:131-132).

﴿And Lot was indeed one of the messengers. ⌜Remember⌝ when We delivered him and all of his family, except an old woman, who was one of the doomed. Then We ⌜utterly⌝ destroyed the rest. You ⌜Meccans⌝ certainly pass by their ruins day﴾ (Qur'an 37:133-137).

﴿and night. Will you not then understand?﴾ (Qur'an 37:138).

﴿And Jonah was indeed one of the messengers. ⌜Remember⌝ when he fled to the overloaded ship. Then ⌜to save it from sinking,⌝ he drew straws ⌜with other passengers⌝. He lost ⌜and was thrown overboard⌝.﴾ (Qur'an 37:139-141).

Wahb and Ibn ʿAbbās, may Allah be pleased with him and his father, said: Yūnus, peace be upon him, told his people that they will face a severe punishment, but the punishment was delayed and he left his people approaching the sea. He boarded the ship which broken down. The sailors said: there is on this ship, a servant who fled from his master, and this ship shall not run unless the fleeing servant is thrown away. They cast the lots for three times; each time the lot indicates the Yūnus should be thrown overboard. Yūnus then said, 'I' am the fleeing servant.' He thrown himself in water.

﴿Then the whale engulfed him while he was blameworthy.﴾ (Qur'an 37:142).

Allah revealed to the whale that He made the whale's belly as a prison for Yūnus who is not a food for the whale.

﴿Had he not ˹constantly˺ glorified ˹Allah˺﴾ (Qur'an 37:143).

Yūnus was permanently glorifying and remembering Allah during the times of relaxation before the punishment.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: he was amongst the prayers.

Muqātil said: he was obedient to Allah before the time he committed the sin.

Wahb said: he was a dedicated worshipper.

Saʿīd bin Jubayr: the verse refers to the Dhikr of Lā ilāha illā anta subḥānaka innī kuntu minaẓ-ẓālimīn (There is none worthy of worship but You, glory is to You. Surely, I was among the wrongdoers.)

Al-Ḥassan said: he was not praying inside the whale's belly, but he offered good deeds before the sin.

﴿he would have certainly remained in its belly until the Day of Resurrection.﴾ (Qur'an 37:144).

Meaning that the whale's belly would have been his grave until the Day of Judgment.

﴿But We cast him onto the open ˹shore˺, ˹totally˺ worn out,﴾ (Qur'an 37:145).

Al-Kalbī said: the whale cast him onto the earth surface.

Muqātil bin Sulaymān said: the whale cast him onto the ground.

Muqātil bin Ḥayyān said: the vacant land.

Al-Farrāʾ said: the vast land.

Assuddiyy said: the coast.

Al-ʿArāʾ is referring originally to the deserted land of no plants or trees. Thus, we call a man with no clothing on him, ʿUryān 'naked'.

The poet said:

Leaving her eggs exposed in the open air,

Now the nest has become the shelter of despair

Meaning:

It left the eggs in the deserted land. But now it became the foster of phoenix.

﴿˹totally˺ worn out,﴾ that is Yūnus was diseased like the ill chicks.

They differed on the period Yūnus stayed inside the whale's belly.

Muqātil bin Ḥayyān said: three days.

ʿAṭāʾ said: seven days.

aḍ-Ḍaḥḥāk said: twenty days.

Assuddiyy, Al-Kalbī and Muqātil bin Sulaymān said: forty days.

﴿and caused a squash plant to grow (ʿAlayhi) over him.﴾ (Qur'an 37:146).

Allah caused a squash plant to grow for him, or before him, as stated by the verse: ﴿wa lahum ʿalayya dhanbun﴾ that is they have a charge of crime against me.

ʿAbdullāh bin Masʿūd, may Allah be pleased with him, said: it was a squash plant.

Ibn ʿAbbās, may Allah be pleased with him and his father, Al-Ḥassan, and Muqātil said: it refers to any plant the grows above the ground surface and has no stems and does not live until the winter, such as: watermelon, squash, cucumber and colocynth.

Saʿīd bin Jubayr said: it refers to any plant that grows and dies during the same year.

It was said that: it expresses the same Arabic morphological pattern of Yafʿīl from the root word Qaṭan 'to settle in a place temporarily not permanently'.

Muqātil bin Ḥayyān said: he was sitting under the shadow of the tree, and a she-goat was visiting him to produce milk for him.

﴿We sent him ⌜back⌝ to ⌜his city of⌝ at least one hundred thousand people,﴾ (Qur'an 37:147).

It is possible that Allah sent him before imprisoning him inside the whale's belly; the original meaning shall be accordingly wa qad arsalnāhu.

It is possible also that Allah sent him after imprisoning him.

And it is possible that the verse is referring to sending Yūnus to another people.

ʾIlā miʾati ʾalfin ʾaw yazīdūn ﴿at least one hundred thousand people﴾

Ibn ʿAbbās, may Allah be pleased with him and his father, said: wa yazīdūn meaning that they outnumber one hundred thousand.

The poet said:

So when the command of war intensified upon us,

We looked for solace in winds or refuge in the sand's dust.

Meaning: when the war intensified, we though in winds and (ʾaw) thunders.

Muqātil said: bal yazīdūn (they verily outnumber).

They differed on the extra number over hundred thousand.

Ibn ʿAbbās, may Allah be pleased with him and his father, and Muqātil said: twenty thousand.

Al-Ḥassan and ar-Rabīʿ: some and thirty thousand.

Muqātil bin Ḥayyān said: seventy thousand.

﴿who then believed ⌜in him⌝, so We allowed them enjoyment for a while.﴾ (Qur'an 37:148).

They believed after seeing the punishment, and Allah allowed them enjoyment until their death.

﴿Ask the people of Mecca ⌜O Prophet⌝ if your Lord has daughters, while the pagans ⌜prefer to⌝ have sons.﴾ (Qur'an 37:149).

Juhayna, Banū Salama and Banū ʿAbd ad-Dār claimed that the angels are the daughters of Allah.

﴿Or ⌜ask them⌝ if We created the angels as females right before their eyes.﴾ (Qur'an 37:150).

This verse is similar to the verse ﴿Did they witness their creation?﴾

Indeed, it is one of their ⌜outrageous⌝ fabrications to say, ﴿Allah has children.﴾ They are simply liars.﴾ (Qur'an 37:151-152).

﴿Has He chosen daughters over sons?﴾ (Qur'an 37:153).

The majority recited ʾaṣṭafā ﴿'Has he chosen'﴾ by Qaṭʿ 'stopping' because the letter ʾAlef which introduces the interrogatory clauses, has joined the letter ʾAlef of Waṣl (continuation); resulting in the omission of the letter ʾAlef of Waṣl, and stating the letter ʾAlef for interrogatory purpose in place, with Fatḥā over the letter ʾAlef of Qaṭʿ, such as: astakbarta (Has you boasted proudly?), astaghfarta (Has you asked forgiveness?), adhhabtum (Has you missed …?) and so forth.

Jaʿfar and Nāfiʿ according to some narrations, recited lakādhibūna ṣṭafā by Waṣl (continuation) as predicate to recount the statement produced by the polytheists; meaning that: (they say: Allah has children, and they say: Allah Has chosen daughters over sons).

Allah, be glorified then said;

﴿What is the matter with you? How do you judge? Will you not then be mindful? Or do you have ⌜any⌝ compelling proof?﴾ (Qur'an 37:154-156).

﴿Then bring ⌜us⌝ your scripture, if what you say is true!﴾ (Qur'an 37:157).

﴿They have also established a ⌜marital⌝ relationship between Him and the jinn …﴾ (Qur'an 37:158).

The jinn here refers to the angels; thet were named so because they are unseen for the humankind, as opined by Mujāhid and Qatāda.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: they claimed that a tribe of angels called jinn, to which Iblīs is related, are the daughters of Allah.

Al-Kalbī said: may Allah curse them; they claimed that Allah married to the jinn and thus the angles were reproduced. Be glorified our Lord.

Al-Ḥassan said: they worship Satan besides Allah; this the relationship they made between Allah and Jinn.

﴿Yet the jinn ⌜themselves⌝ know well that such people will certainly be brought ⌜for punishment⌝.﴾

They will be brought for the punishment in the Hellfire.

﴿Glorified is Allah far above what they claim ! But not the chosen servants of Allah.﴾ (Qur'an 37:159-160).

The chosen servants of Allah shall gain the salvation from the Hellfire.

﴿Surely you ⌜pagans⌝ and whatever ⌜idols⌝ you worship, can never lure ⌜anyone⌝ away from Him﴾ (Qur'an 37:161-162).

﴿except those ⌜destined⌝ to burn in Hell.﴾ (Qur'an 37:163).

Those whom Allah knew and willed for them to enter the Hellfire.

[2430] Al-Ḥusayn bin Fanjawayh reported me that: ʿUbaydullāh bin Muḥammad bin Shanabah told us that: Jaʿfar bin Muḥammad al-Firyābī told us that: ʾAbū Bakr bin Abī Shaybah told us that: ʿAbdullāh bin Idrīs on the authority of ʿUmar bin Dharr that: We came ʿUmar bin ʿAbdulʿazīz and talked about Qadar (Divine Decree) in his presence, so ʿUmar bin ʿAbdulʿazīz said: if Allah Had not want anyone to disobey Him, He would have not created Iblīs, the first wrongdoer. This cited by the verse, it does not matter whether people knew it or not; Allah said: ﴿Surely you ⌜pagans⌝ and whatever ⌜idols⌝ you worship, can never lure ⌜anyone⌝ away from Him except those ⌜destined⌝ to burn in Hell.﴾ This verse distinguished between the people. (1)

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(1) **[2430] The assessment of the reliability of the chain of transmitters:**

- It includes Ibn Shnbh, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him), and the rest of its chain of transmission is authentic and it is mawquf (stopped) on the authority of ʿUmar bin ʿAbd-al-ʿAzīz.

The authentication of the Ḥadīth:

- The Ḥadīth was narrated by ʿAbdullāh bin al-Imām Aḥmad in ((Al-Sunnah)) 2/425, and it was also narrated in ((al-ʿIlal wa-maʿrifat al-rijāl)) 1/459, and its chain of transmission is also authentic.
- It was also reported by Al-Lalka'i in ((The Belief of the People of the Sunnah)) 4/751 and Al- Bayhaqī in ((The Belief)) (p. 158).

[2431] Ibn Fanjawayh reported me that: Ibn Shanabah told us that: al-Firyābī told us that: Isḥāq bin Mūsā al-ʾAnṣārī told us that: ʾAnas bin ʿIyāḍ told us that: ʾAbū Suhayl Nāfiʿ bin Mālik bin Abī ʿĀmir told us that: ʿUmar bin ʿAbdulʿazīz said to me directly, 'O Nāfiʿ, what is your opinion about those deniers of Qadar?' Nāfiʿ replied, 'I see that they shall be subject to Istitāba 'chance to repentance', and if they refused to repent, they shall be persecuted.' ʿUmar bin ʿAbdulʿazīz said, 'This is the right decision concerning them. By Allah the verse ﴿Surely you ⌜pagans⌝ and whatever ⌜idols⌝ you worship, can never lure ⌜anyone⌝ away from Him except those ⌜destined⌝ to burn in Hell.﴾ is sufficient for them.' (1)

⌜The angels respond,⌝ ﴿There is not one of us without an assigned station ⌜of worship⌝.﴾ (Qur'an 37:164).

Any angle has a specified place to worship Allah.

Ibn ʿAbbās, may Allah be pleased with him and his father, said: there is no Shibr 'measurement unit for area' of the sky, except t holds an angel who is either praying or glorifying Allah.

ʾAbū Bakr al-Warrāq said: any angel has a specified status, according to which he worships Allah, such as, fear, love and satisfaction.

Assuddiyy said: it refers to proximity and witness.

﴿We are indeed the ones lined up in ranks ⌜for Allah⌝.﴾ (Qur'an 37:165).

The angels are lined up in ranks during the prayers.

﴿And we are indeed the ones ⌜constantly⌝ glorifying ⌜His praise⌝. They certainly used to say,﴾ (Qur'an 37:166-167).

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(1) **[2431] The assessment of the reliability of the chain of transmitters:**

- It includes Ibn Shnbh, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

The authentication of the Ḥadīth:

- The tradition is mentioned in the book ((Al-Sunnah)) by 'Abdullāh bin Aḥmad with an authentic chain of transmission 2/431, and it was also narrated by Al-Bayhaqī in ((Al-Sunan Al-Kubra)) 10/305.

﴿They …﴾ refers to the people of Mecca.

Layaqūlūn ﴿certainly used to say﴾

The letter Lām is a functioning unit to stress the meaning.

﴿If only we had a Reminder like ˹those of˺ earlier peoples,﴾ (Qur'an 37:168).

﴿Reminder …﴾ refers to the divine scriptures.

﴿we would have truly been Allah's devoted servants. But ˹now˺ they reject it, so they will soon know.﴾ (Qur'an 37:169-170).

The verse is implying an omitted abridgment: when they received the divine scripture, they had rejected it. It is similar to the verse: ﴿If the Book had only been sent down to us, we should have followed its guidance better than they.﴾

﴿so they will soon know.﴾

This is a threat for them.

﴿Our Word has already gone forth to Our servants, the messengers,﴾ (Qur'an 37:171).

It is similar to the verse: Allah has decreed: ﴿It is I and My apostles who must prevail﴾

﴿That they would certainly be assisted,﴾ (Qur'an 36:172) ﴿And that Our forces, - they surely must conquer.﴾ (Qur'an 36:173) ﴿So turn thou away from them for a little while,﴾ (Qur'an 36:174) ibn 'Abbas (may Allah be pleased with them) said: means: Death.

Mujāhid said: It describes the day of the battle of badr

It is said: Till the day of judgment.

Muqātil Ibn Ḥayyān said: It was abrogated by the verse of the sword.

﴿And watch them (how they fare),﴾ (Qur'an 36:175)

meaning: Look at them if they are punished.

It is said: See their situation with your heart.

It is said: Wait for them.

"and they soon shall see (how thou farest)!" what they have denied.

﴿Do they wish (indeed) to hurry on our Punishment?﴾ (Qur'an 36:176) because when the Messenger of Allah promised them punishment, they said: When this promise is due so Allah the Almighty revealed this verse.

﴿But when it descends ...﴾ (Qur'an 36:177)

chastisement and severe punishment ﴿into the open space before them﴾ their courtyard ﴿evil will be the morning for those who were warned (and heeded not)!﴾ meaning the polytheists/idolaters/Mushrikun.

[2432] ʿUbayd Allah ibn Muḥammad ibn ʿAbdullah al-Zahid (may Allah have mercy on him)commented on the recitation , reporting that: Abū al-ʿAbbās Muḥammad ibn Isḥāq al-Sarrāj reported that: Muḥammad ibn Rāfiʿ reported that: Abdul Razzaq reported that: Muʾammar reported that Qatada reported that Anas (may Allah be pleased with him) commented on the following verse: ﴿evil will be the morning for those who were warned (and heeded not)!﴾ he said: When the Messenger of Allah reached Khaybar he found them when they went out to their farms with their surveyors, when they saw him and his army, they recoiled and returned to their fortress, and the Prophet said: ((Allah is greater! Khaybar is destroyed. When we come to a people, it is an evil morning for those who have been warned.)) (1)

﴿So turn thou away from them for a little while,﴾ (Qur'an 36:178)

﴿And watch (how they fare) and they soon shall see (how thou farest)!﴾ it's repeated as a confirmation to their seeing.

﴿Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!﴾ (Qur'an 36:180)

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(1) **[2432] The assessment of the reliability of the chain of transmitters:**
- It includes ʿUbaydullāh bin Muḥammad al-zāhid, whose biography was not found, and the rest of its narrators are trustworthy; the Ḥadīth is authentic.

The authentication of the Ḥadīth:
- It was reported by Al-Bukhārī, in the Book of Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi), Chapter: Ghazwa of Khaibar (4198), and Muslim, Book of Jihad and Expeditions, Chapter: The Battle of Khaibar (1365).

﴿And Peace on the apostles!﴾ (Qur'an 36:181)

﴿And Praise to Allah, the Lord and Cherisher of the Worlds.﴾ (Qur'an 36:182)

[2433] Ibn finjawyh reported that: ʿUmar ibn al-Khaṭṭāb Al sagazy reported that: Abū Muslim Muḥammad ibn Ismāʿīl ibn Muḥammad ibn Asad ibn ʿAbd Allāh al-Aṣfahānī reported that: Usayd ibn ʿĀṣim reported that: Abū Sufyān Ṣāliḥ ibn Mahrān reported that: al-Nuʿmān reported that: Abū alʿwwām reported that Qatada reported that Anas ibn Malik (may Allah be pleased with him) said: The Messenger of Allah Said: ((if thou praiseth me, praiseth ye all messengers of Allah, for I'm only one of them)) (1)

Abū alʿwwām said: Qatada would mention this hadith if he recited this verse: ﴿Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!﴾

(1) **[2433] The assessment of the reliability of the chain of transmitters:**
- It includes ʿUmar bin al-khiṭāb al-Sajizī, whose biography was not found.

The authentication of the Ḥadīth:
- the Ḥadīth was reported by Ibn Mardawayh and Ibn Sa'd, see ((al-Durr al-manthūr)) by Al-Suyuti 5/553 and Ibn Abi Hatim in ((Interpretation of the Great Qur'an)) 10/3234. All of them are reported with the narration of Qatada on the authority of Anas on the authority of Abi Talha, whose chain of transmission is marfu' (raised).
- I said: The narration of Ibn Mardawayh and Ibn Sa'd with the narration of Sa'id bin Abi ʿUruba on the authority of Qatada. However,Abū Al-ʿAwam disagreed with them on mentioningAbū Talha, likewise, the narration of Al-Thalabi which mentioned here andAbū Al-Sheikh in ((Ṭabaqāt al-muḥaddithīn)) 2/167, and one of the narrations of Ibn Mardawayh, see: ((al-Durr al-manthūr)) by As-Suyuti 5/553.
- I said:Abū al-Awam is truthful yet oblivious, so in the case of dispute, his view was not authenticated, especially the views of those who disagreed with his view Qatadah, were more authenticated and more proven, I mean Sa'id Ibn Abi Oruba and Shybān bin ʿAbd al-Raḥmān al-Tamīmī Abū ʿAbd al-Raḥmān. Likewise,Abū Al-Sheikh classed the narration of al-Nuʿmān ibn ʿAbd al-Salām on the authority of Abī alʿwwām on the authority of Qatādh on the authority of Anas, as marfu' (raised). It was considered as one of the strange narrations of al-Nu`man, due to the fact thatAbū Talha was not mentioned in the chain of transmission; since he believed al-Nu`man is the defect of the narration , and Allah Knows best.
- See: ((Ṭabaqāt al-muḥaddithīn b'ṣbhān)) byAbū Sheikh al-Aṣbhāni 2/167, ((al-Jarḥ wa-al-taʿdīl)) by Ibn Abi Hatim 4/355, ((Tahdhīb al-Tahdhīb)) by Ibn Hajar 4/56, ((Siyar Aʿlām al-nubalā')) by al-Dhahabi 4 / 355, ((Ṭabaqāt al-ḥuffāẓ)) by Al-Suyuti (p. 85) I said: The chain of transmission of the hadith according to Ibn Abi Hatim is authentic.

﴿And Peace on the apostles!﴾ then he would continue until he reached the end of the surah.

[2434] Ibn finjawyh reported that: Mūsā ibn Muḥammad reported that: al-Ḥasan ibn ʻlwyh reported that: ʾIsmāʿīl ibnʿīsā reported that: Al-Mussayyib reported that: Maṭraf reported that Abū Hārūn al-ʻAbdī reported that Abū Saʻīd al-Khudrī may Allah be pleased with him said: The Messenger of Allah used to say the following before Taslim: ((Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!, and Peace on the apostles, and Praise to Allah, the Lord and Cherisher of the Worlds)) (1)

[2435] Ibn finjawyh reported that: Aḥmad ibn Ja'far ibn Ḥamdān, reported that: Ibrāhīm ibn Ibn sahlwayh, reported that: ʻAlī ibn Muḥammad Alṭnāfsy reported that: Wakīʻ reported that Thābit ibn Abū ṣafīyah

reported that al-Aṣbagh ibn Nubātah reported that ʻAlī may Allah be pleased with him said: Whoever loves to be satisfied with the fullest measure of reward on the Day of Resurrection, let his last words from his council be Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!, and Peace on the apostles, and Praise to Allah, the Lord and Cherisher of the Worlds. (2)

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(1) **[2434] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak, since it includes Al-Musayyib bin Sharīk and Abū Hārūn al-Abdi who are matrūk (discarded).

The authentication of the Ḥadīth:

- The hadith was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 1/269, Al- Ḥārith bin Abi Usama in ((Al-Musnad)) 1/297 and Abū Ya`li in ((Al-Musnad)) 2/363; all of them reported with the narration ofAbū Hārūn Al-Abdi. It was also reported in Al-Tabarani in ((al-Muʻjam al-kabīr)) 11/115 with the narration of Ibn ʻAbbās, and it includes Muḥammad ibn ʻAbd Allāh ibn ʻUbayd ibn ʻUmayr, who is matrūk (discarded). See: ((Mīzān al-iʻtidāl)) by al-Dhahabi 6/197, ((Majmaʻ al-zawā'id)) by al- Haythamī 10/129.

(2) **[2435] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak; it includes Aṣbgh ibn Nubātah, whose hadith is matrūk (discarded), Thabit bin Abi Safiyah who is weak, and Ibn Sahlawayh whom was not found.

The authentication of the Ḥadīth:

- It was reported with mawquf (stopped) chain of transmission by ʻAlī, Abd al-Razzaq in ((al-Musannaf)) 2/236, as well as Ḥāmid bin Zangawayh, and see: ((al-Durr al-manthūr)) by Al-Suyuti 5/554 and both of them reported it with the narration of al-Aṣbagh bin Nubātah.

[2436] Abū al-Ḥusayn alkhabbāzī reported that: Abu al-Ḥasan ʿAli ibn Aḥmad ibn Ghassān albaṣrī reported that: Abū Khalifa reported that: Rūḥ ibn ʿAbd al-Muʾmin reported that: Ibrāhīm ibn Ishaq, reported that: al-Qāsim ibn Ṣāliḥ ibn Musāfir reported that: I read to ʿAsim ibn Abi al-Nujood "By those who range themselves in ranks,", and when I came to the end of it, he was silent and said: what. Recite thee, I said: I just finished, he said: I did as I did to Abu ʿAbd al-Rahman al-Sulami, and Abu ʿAbd al-Rahman said, as I told you, and Abu ʿAbd al-Rahman said: It's similar to what Alī said on the issue. Tell us: I have given you permission to ask the messengers to ask about the great news. (1)

(1) **[2436] The assessment of the reliability of the chain of transmitters:**
- It includes transmitters whom were not found.
- The meaning of Ali's saying, may Allah be pleased with him: Tell us: I have given you permission to ask the messengers to ask about the great news" inform of that likewise the Messengers did: to be asked about the great news, I said: This saying reported on the authority of ʿAlī with its entire context, yet its chain of transmission was not found in (b).

Ṣād

Makki, eighty-six verses, seven hundred and thirty-two words, and three thousand and sixty-seven letters.

In the name of Allah, the most Gracious, the most Merciful

﴿Sād﴾ (Qur'an 38:1) recited by the general public with stress (āljzm), and they differed in its meaning; Al-Kalbī said, on the authority of Abī Ṣāliḥ, that Jābir ibn ʿAbd Allāh and Ibn ʿAbbās, may Allah be pleased with them, were asked about the meaning of ﴿Sād﴾ ? They said: We do not know.

ʿIkrimah said: Nāfiʿ ibn Al-Azraq asked ʿAbd Allāh ibn ʿAbbās, may Alla be pleased with them both, about (Sād), and he said: (Sād) was a sea in Makkah, and the Throne of the Most Gracious was upon it when there was neither night nor day.

Saʿīd ibn Jubayr said: ﴿Sād﴾ is a sea by which Allah revives the dead between the two blasts, and Al-Ḍaḥḥāk said: Allah spoke the truth.

Mujāhid said: The opening of the Sūra.

Qitādh said: It is one of the names of the Qur'an.

Alssuddī said: An oath by which God Almighty swore, and it is one of the names of Allah the Almighty.

It is the narration of Al-Wālibī on the authority of Ibn ʿAbbās, may Allah be pleased with them.

Muḥammad ibn Kaʿb Alquraẓī said:It is the key to the names of Allah , Samad, the maker of artifacts, and the truthful of the promise.

It was said that it is the name of the Sūra.

It was said a reference to the repulsion of the disbelievers from the Qur'an.

Al-Ḥasan and Ibn Abī Isḥāq recited(Sad) by lightening the letter "D"signifier from the Arabic word "musada", i.e.: Meet the Qur'an with your

work and encounter it with it, so adhere to Its orders and refrain from Its prohibitions.

'Īsá Ibn 'Umr recited (Sad) with the Arabic short vowel "I" marking the Arabic letter"Dāl", and likewise (Qāf) and (Nūn) for the joining of the two consonants, stirred it to the lightest vowel.

It was said: to motivate.

It was said in (Saad), that it means caught in English: Muḥammad caught the hearts of creatures and won them over until they believed in him"

﴿By the Qur-ān, Full of Admonition: (This is the Truth)﴾ (Qur'an 38:1) Ibn'Abbās, may Allah be pleased with them both, and Muqātil said: withclear statement.

Al-Ḍaḥḥāk said: Honored and is evidenced by what Allah the Almighty says: ﴿The (Qur-ān) is indeed The Message, for thee And for thy people;﴾. (Qur'an 43:44)

It was said: It a admonish or praise of Allah the Almighty .

Commentators differed in answering the oath:

Qitādh said: the position of oath as Allah the Almighty says: ﴿But the Unbelievers﴾ (Qur'an 38:2) and what Allah the Almighty says ﴿Qāf: By the Glorious Qur-ān (Thou art God's Apostle).* But they wonder﴾ (Qur'an 50:1*2) Al-Akhfash said the answer of the oath is what:Allah the Almighty has said ﴿Not one (of them) but Rejected the apostles,﴾ (Qur'an 38:14) and what Allah the Almighty has said:﴿By God, we were truly In an error manifest,﴾ (Qur'an 26:97) and what Allah the Almighty has said ﴿By the Sky And the Night-Visitant (Therein);﴾ (Qur'an 86:1), ﴿There is no soul﴾ (Qur'an 86:4).

﴿Truly such will be Our Bounty (to you) ; It will never fail ;﴾ (Qur'an 38:54).

Alkisā'y said: Allah says ﴿Truly that is just and fitting, The mutual recriminations Of the People of the Fire !﴾ (Qur'an 38:64).

It was said: The advance and the delay and this can be stated as: Rather, those who disbelieve are in glory and disunity, and the Qur'an Dhī Al-dhikr.

Al-Farrāʾ said: ﴿Sād﴾ means necessary and right, so it is an answer to what the Allah the Almightysays ﴿By the Qur-ān﴾ (Qurʾan 38:1), as you say: it was revealed by Allah.

Alqtyby said: ﴿but﴾ only comes to precise some speech and deny another.

The essence of the verse is that God swears by Sād and ﴿By the Qur-ān, Full of Admonition.

﴿But the Unbelievers (Are steeped) in Self-glory﴾ (Qurʾan 38:2): the pre-Islamic zeal and arrogance.

﴿And Separatism.﴾ (Qurʾan 38:2). disagreement and separation.

﴿How many generations Before them did We destroy? In the end they cried (For mercy)﴾ (Qurʾan 38:3) They called for faith and seeking help when punishment descended and vengeance came upon them.

﴿when There was no longer time For being saved!﴾ (Qurʾan 38:3) and it is not a time for escape or capriciousness.

Wahb said: the word "Wallāt" in the Syriac language is said , if the Syriac wants to say and not say: "Wallāt."

The Imams of the people of the language said: (Wallāt Hina) are stated with the Arabic short vowel "a'" as if it is one word, but it is (No), in which the T was added, as they say, "rubba" and "rubbt", and thamma, thamt.

Abū Zubayd Al-Ṭāʾī said:

Ṭlbwā ṣlḥnā Wallāt awni

fʾjbnā an laysa Ḥīna baqāʾ

Transliteration:

hey sought our peace, but we refused and said,

There is no time for reconciliation, only a transient moment instead.

And another one said:

Tadhkkr ḥubb Laylá lāta ḥayyinā wʾḍḥá alshshyba qad qiṭaʿ alqrynā ()

Transliteration:

Remember the love of Layla, never a moment of hesitation,

And the gray hair has become a sign of our separation.

Qawm said: that altā’ added to (Ḥīna) as in Abū Wjzh Al-Sa‘dī:

Transliteration:

The compassionate show their affection in every moment,

And the generous never cease to provide nourishment.

Al‘āṭfwn taḥīna mā min ‘āṭifin

wālmṭ‘imūn zmāna mā mn muṭ‘im

The Arabs say: talāan in the meaning of now, including the hadith of Ibn ‘Umar, may God be pleased with them, when a man asked him about Othman, may God be pleased with him, so he mentioned his virtues, then he said, “Go (talāan) with it to your companions.” wants now.

And the poet said:

We cherish the homeland of our beloved ones before we depart,

And we maintain our connection as we promised from the start.

So, whoever says that altā’’ is with (lā), then the endowment is (lāt) with the tā’.

Qutaybah narrated on the authority of Alkisā’y that he used to stand {{wallāhu}} bālhā’, and similarly narrated Qunbul on the authority of the people of Makkah.

And whoever said that the ta’ is with (Ḥīna), then the endowment is with (wa-lā), then it begins with (tḥyn mnāṣ), which is the choice of Abī ‘ubayd, said: Because I deliberately looked at it in the imam, Muṣḥaf ‘Uthmān, may God be pleased with him, and I found altā’ connected with Ḥīna, and it wrote (taaheen).

Al-Farrā’ said: alnwṣ bālnwn al-ta’akhkhur wālbwṣ bālbā’ Al-Taqaddum) and Imru’ al-Qays collected it in one verse:

Amin dhikr Laylá idh na’tka tanūṣu

fataqṣuru ‘anhā khṭwtan watabūṣu

Transliteration:

Is there any security in mentioning Layla when she comes to mind?

You take a step back and distance yourself, leaving her behind.

Fmnāṣ maf'al min nāṣ mathal Maqām.

Ibn kaysān said: If the infidels of Makkah fought and were forced into war, they would say to each other: "Manas", meaning: "Flee and beware." When the torment befell them on Badr day, they said: "Manas".

Allah the Almighty revealed ﴿when There was no longer time For being saved!﴾ (Qur'an 38:3).

﴿So they wonder That a Warner has come To them from among themselves! And the Unbelievers say, This is a sorcerer Telling lies!*Has he made the gods (All) into one God? Truly this is A wonderful thing!﴾ (Qur'an 38:4*5) This is because 'Umar ibn al-khiṭāb, may Allah be pleased with him, embraced Islam, so this was difficult for the Quraysh and the believers rejoiced at him. Al-Walīd ibn Al-Mughīrah said to the crowd from Quraysh, the leaders and the nobles, and were twenty-five men: Al-Walīd ibn Al-Mughīrah, who is the eldest in age, Abū jahl ibn Hishām, the sons of Khalaf:Abī and Umayyah, 'Umayr ibn Wahb ibn Khalaf, Utabat and Shaybah; the sons of Rabī'ah, 'Abd Allāh ibn Abī Umayyah, Al-'Āṣ ibn Wā'il, Al-Ḥārith ibn Qays, 'Udy ibn Qays, Al-Naḍr ibn Al-Ḥārith, Abū Al-Bakhtarī ibn Hishām, Qurṭ ibn 'Amr, 'Āmir ibn Khālid, Makhramah ibn Nawfal, Zm'h ibn Al-aswad, Muṭa''am ibn 'Udy, Al'khns ibn Shurayq, who is Ḥwyṭb ibn 'Abd Al'zá, Nubayyh and Munabbh the sons of Al-Hajjaj, Al-Walīd ibn 'Utbh, Hishām ibn 'Amr ibn Rabī'ah and Suhayl ibn 'Am. Al-Walīd ibn Al-Mughīrah told them: Go to Abī Ṭālib. They went to Aba Ṭālib and said to him: You are our sheikh and our elder, and you know what these fools did, and we came to you to judge between us and your nephew. Aba Ṭālib sent to The Messenger of Allah He said to him: My nephew; these are your people, they ask you for what is right, so do not incline completely against your people.

The Messenger, peace be upon him said; what they ask me? They said:

Reject us and reject the mention of our gods, and we leave you and your God. The Prophet, may God's prayers and peace be upon him, said: ((Will you give me one word by which you will rule over the Arabs and by which the non-Arabs will owe you)) Abū Jahl said: To God your father, we will give you it and ten times it, so the Messenger of God, may God bless him and grant him peace, said: ((Say there is no god but Allah)) (Qwlwā lā ilāh illā Allāh) So they fled from that and stood up and said: He makes the gods one God, how can all creation accommodate to one God?

﴿Truly this is A wonderful thing!﴾ (Qur'an 38:5) that is: a wonder, he said: Muqātil: in an azdshnw'h language, linguists said:

al'jybu and āl'ujāb are one as you say rajul Karīm or kurām, kbyr or kubār, ṭwyl or ṭuwāl, 'aryḍ or 'urāḍ and sikkynu Ḥadīd or ḥudād.

Al-Farrā' said:

Kẖalfatin min Abī Rabāḥ

ysm'hā lāhh alkubār.

Transliteration:

Like an oath from the mouth of Abi Rabah, it resonates,

Causing the hearts of the wise to listen, captivated by its weight.

Another one said:

Naḥnu bdhlnā dawwanahā alḍḍirāyā Innā wjdnā mā'ahā ṭuyyābā

Transliteration:

We have given our all for her sake,

Indeed, we have found her waters to be pure and sweet.

He means: ṭyban

And 'Abbās ibn Mirdās said:

Ta'dw bi-hi salhabatun surā'atun.

Transliteration:

It moves swiftly like a flaming arrow,

Advancing with speed, leaving no room for sorrow.

means: sry‘tun.

And ‘Abd al-Raḥmān Alssulmy and ‘Īsá ibn ‘Umar (‘ujjāb) read with emphasis, which is excessive in amazement.

Al-Farrā’ said:

W’āthrtu idlājy ‘alá layli ḥurrati haḍīm alḥshā ḥussānahu almutajarradi

Transliteration:

I chose to dwell in my solitude, over the freedom of the night,

Embracing the beauty of solitude, its simplicity shining bright.

Abū Ḥātim said:

Jā’ū bi‌ṣīdin ‘ajabin min al‘ajabi

uzayriqi al‘aynayni ṭūwāli aldhanabi

Transliteration:

They came with a peculiar catch, beyond imagination,

Eyes mesmerized by the long-tailed fascination.

﴿And the leaders among them Go away (impatiently), (saying),﴾ (Qur’an 38:6) meaning to Abī Ṭālib, so complain to him his nephew ﴿Walk ye away,﴾ (Qur’an 38:6) and prove ﴿and remain Constant to your gods !﴾ (Qur’an 38:6) its counterpart in Sūrat Al-Furqān ﴿had it not been That we were constant To them !﴾. (Qur’an: 25:42)

﴿For this is truly A thing designed (against you) !﴾ (Qur’an 38:6) that is, for something that is intended for us.

﴿We never heard (the like) Of this﴾ (Qur’an 38:7) which Muḥammad says ﴿among the people Of these latter days:﴾ (Qur’an 38:7) Ibn ‘Abbās, may Allah be pleased with them both, ālquraẓī , ālklby and Muqātil said: They mean Christianity because the Christians make another god with God.

Mujāhid and Qitādh said: They mean the religion of Quraysh, the religion of our time.

﴿This is nothing but A made-up tale!﴾. (Qur'an 38:7)

"﴿What! Has the Message Been sent to him﴾ (Qur'an 38:8) the Qur'an ﴿(Of all persons) among us?﴾ (Qur'an 38:8) God Almighty saying: ﴿But they are in doubt Concerning My (own) Message!﴾ (Qur'an 38:8): that is, my revelation: ﴿Nay, they have not yet﴾ (Qur'an 38:8) that is: they did not ﴿Tasted My Punishment!﴾ (Qur'an 38:8) and if they had tasted it, they would not have said this

﴿Or have they the Treasures Of the Mercy of thy Lord,﴾ (Qur'an 38:9) The blessing of your Lord means: the keys to prophecy, its equivalent in Sūrat Al-Zukhruf: ﴿Is it they who would portion out The Mercy of thy Lord?﴾ (Qur'an 43:32) that is: the prophecy of your Lord.

﴿The Exalted in Power, The Grantor of Bounties Without measure?﴾. (Qur'an38:9)

﴿Or have they the dominion Of the heavens and the earth And all between? If so, Let them mount up With the ropes and means (To reach that end)!﴾ (Qur'an38:10) that is: let them ascend in the mountains to the heavens, so let them bring revelation from them to whomever they choose and will, and this is a matter of rebuke and incapacity.

Mujāhid and Qitādh said: He meant by reasons the gates and ways of heaven.

﴿[They are but] soldiers﴾ (Qur'an38:11) meaning: they are soldiers ﴿[who will be]﴾ (Qur'an38:11) meaning: there is and (what) a connection ﴿defeated﴾(Qur'an38:11) vanquished and forbidden to ascend to heaven ﴿there among the companies [of disbelievers]﴾ (Qur'an38:11) meaning: among the armies.

And most of the commentators said: It means that those leaders who say this are a defeated and oppressed army, and you are victorious over them.

Qitādh said: God Almighty promised him in Makkah that he would defeat them, so the interpretation of it on the day of Badr came from the

parties. That is, like the past centuries, who were oppressed and destroyed, then the comforter of his Prophet said.

﴿Before them (were many Who) rejected apostles, The People of Noah, And ʻAd, and Pharaoh The Lord of Stakes,﴾ (Qurʾan38:12) Ibn Abbas, may God be pleased with them, said: The one with the perfect build.

Alqtyby said: the Arabs say: They are in the glory of the stable stakes, and the kingdom of fixed stakes, they want it to be permanent and severe. And the origin of this is that the house from their houses is fixed with pegs.

Al-Aswad ibn Yuʻfur said:

Fī ẓilli mulkin Thābit al-awtād.

Transliteration:

In the shade of a kingdom with steadfast pillars laid,

We find strength and stability, never to fade.

Al-Ḍaḥḥāk said: One with strength and tyranny.

Muqātil and Al-Kalbī said: it used to torture people with stakes, and if he got angry with someone, he would stretch him lying between four stakes, each leg to a pole, and each hand to a pole, and he would leave him like that in the air between heaven and earth until he died.

Muqātil ibn Ḥayyān said:: He would extend the man lying on the ground and then impale him with pegs.

Alssuddī said: He used to extend the man and tighten him with stakes, sending scorpions and snakes on him.

Qitādh and A-ʻaṭāʾ said: He had pegs and anchors and playgrounds to play on in his hands.

﴿And Thamūd, and the People Of Lūt, and the Companions Of the Wood;such were The Confederates.﴾. (Qurʾan38:13)

﴿Not one (of them)﴾ (Qurʾan38:14) is what each of them is ﴿but Rejected the apostles, But My Punishment Came justly and inevitably (On them).﴾

(Qur'an38:14) So it was necessary for them, and My punishment descended upon them.

﴿These (to-day) only wait﴾ (Qur'an38:15) means the infidels of Mecca

﴿For a single mighty Blast, Which﴾ (Qur'an38:15) which is the blow of resurrection. This interpretation was narrated to the Prophet, peace be upon him.

﴿(when it comes) Will brook no delay.﴾ (Qur'an38:15) Ibn Abbas and Qitādh said: no return.

Al-Wālibī: Retreat.

Mujāhid: Look.

Al-Ḍaḥḥāk: Duality

There are two languages: Fuwāq with ḍamm al-Fā' letter and this is the language of Tamīm and read by Yaḥyá, āl'ʻmsh, Ḥamzah, ālkisā'y and Khalaf.

Fawāq with Al-Fatḥ, the short Arabic vowel"A"which is the language of Quraysh, and the reading of all other readers, and the choice of Abī ʻUbayd.

Alkisā'y said: They are two languages with one meaning, as it is said: jumām almakkūk and jmāmh, and the quṣāṣ al-shiʻr and qaṣāṣh.

Others differentiate between them:

Al-Farrā', Abū ʻUbaydah and Almwrrij said: Al-Fath: means rest and recovery, like āljwāb from Al-Ijābah, they took it to recover the patient from his illness. And ālfuwāq bālḍm: between the two milkings, which is to milk the camel and then leave it for an hour until the milk collects, then between the two milkings there is fuwāq, so borrow in the waiting position for a short period (fuwāq).

And the Messenger of God, may God's prayers and peace be upon him, said: ((Whoever lets (fuwāq) a she-camel for the sake of God, God Almighty will forbid his body to be burned)).

They say: ﴿Our Lord! Hasten to us our sentence (Even) before the Day Of Account!.﴾ (Qur'an38:16) Saʻīd ibn Jubayr said on the authority of Ibn ʻAbbās, may God be pleased with them: It means: our book.

He also picked up the book that counted everything he did.

Abū al-ʻĀlīyah and ālklby said: When it was revealed in Alḥāqqh ﴿Then he that will be Given his Record In his right hand﴾(Qur'an 69:19), ﴿And he that will Be given his Record In his left hand,﴾ (Qur'an 69:25) They said in mockery: Hurry up for our judgement.

They mean our book hasten it for us in this world before the Day of Judgment.

Al-Ḥasan, Qitādh, Mujāhid and Alsdy said: It means our punishment and what is written for us of torment.

ʻAṭā' reported that: Al-Naḍr ibn Al-Ḥārith informed it, which is His saying: Remember how they said: ﴿O God! if this is indeed The Truth from Thee, Rain down on us a shower Of stones from the sky, Or send us a grievous Penalty.﴾. (Qur'an 08:32) This is what God Almighty said about it: ﴿A questioner asked About a Penalty To befall﴾ (Qur'an 70:01).

ʻAṭā' said: A few dozen verses from the Book of God Almighty were revealed about it.

Saʻīd ibn Jubayr said: They mean our luck and our share of heaven, which says.

Qāla Al-Farrā': Al-Qiṭṭ in arab talking means luck and from it, it was said to the scrip (alṣk): qiṭṭ.

Abū ʻUbaydah and ālkisā'y said: alqiṭ the book with prizes.

Al-Aʻshá said:

wa-Lā almaliku alnnuʻmānu ywma laqythu

bghbṭatihi yuʻṭy alquṭūṭa wayaʾfiqu

Transliteration:

Nor did King Nu'man, on the day I met him,

With his generosity, he grants the cats and uplifts them.

I mean prize books, i.e. preferred and higher. It is said that an āfiq mare and an āfiqh camel if they are generous and preferred over others.

Mujāhid said: Qṭnā: Our reckoning, and the book of reckoning is said to be Qiṭṭ, and the word originated from writing.

The Almighty said to His Prophet peace be upon him:

﴿Have patience at what they Say, and remember Our Servant David, the man of strength:﴾ (Qur'an38:17) possessed of strength in worship ﴿For he ever turned (to God).﴾ (Qur'an38:17) Obedient on the authority of Ibn Abbas, may God be pleased with them.

Returning to God Almighty by repenting on the authority of Al-Ḍaḥḥāk.

Said bin Jubair said: He is the rosary in the Abyssinian language.

[2437] Al-Ḥusayn ibn Muḥammad Alddynawará, may God have mercy on him, reported that: Al-Faḍl ibn Al-Faḍl Al-Kindī reported that: Abū al-ʿAbbās ʿAbd Allāh ibn Jaʿfar ibn Aḥmad ibn khushaysh informed us in Baghdad that: Aḥmad ibn ʿAbd Allāh Ibn al-Qāsim reported that: ʿAmr ibn Huṣayn reported that: Al-Ḥusayn ibn ʿAmr reported informed us on the authority of Abī Bakr al-Hudhalī, on the authority of Alzzuhrī, on the authority of Saʿīd ibn almusayyib, on the authority of Abī Hurayrah, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: (the blueness (of eye) is blessed and Dāwūd's (PBUH) eye was blue)). (1)

(1) **[2437] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak; it includes ʿAmr ibn al-Ḥaṣīn and Abū Bakr al-Hudhalī who are matrūk (discarded), Al- Ḥusayn bin ʿAmr who is weak, and those whose biographies were not found.

The authentication of the Ḥadīth:

- It was reported by Al-Ḥākim in ((Tārīkh Baghdād)) with the narration of Al- Ḥusayn bin ʿAlwān on the authority of Al-Awza'i on the authority of Al-Zuhri on the authority of Sa'id bin Al-Musayyib on the authority of Abū Hurairah with marfu' (raised) chain of transmission, saying: The blue eye is the most blessed and Dāwūd's (PBUH) eye was blue. It was mentioned by As-Suyuti in ((al-La'āli' al-maṣnūʿah) 1/114. Al- Albānī said: it is mawdu' (fabricated). ((Silsilat al-aḥādīth al-ḍaʿīfah)) 1/384 (217).
- It was also reported by Ibn Al-Jawzi in ((Al- Mawḍūʿāt)) 1/252 with the narration of Al- Ḥārith bin Abi Usama, he said: Ismāʿīl ibn Abī Ismāʿīl al-Mu'addib reported on the authority of Sulaymān bin arqm, on the authority of Al-Zuhri, on the authority of Sa'id bin Al-Musayyib, on the authority of Abū Hurairah, with marfu' (raised) chain of transmission, with the text: (the blueness (of eye) is blessed).

﴿It was We that made The hills declare, In unison with him, Our Praises,﴾ (Qur'an38:18) by glorifying Him. Ibn ʿAbbās, may God be pleased with them both, said: He understood the glorification of stones and trees. ﴿at eventide And at break of day,﴾ (Qur'an38:18).

[2438] Ibn Fanjawayh reported that: Ibn Shanabah reported that: Al-Ḥusayn ibn Bkhtwyh reported that: Abū Umyyh Muḥammad ibn Ibrāhīm reported that: Al-Ḥajjāj ibn Nuṣīr reported that: Abū Bakr Al-Hudhalī informed us on the authority of ʿAṭāʾ ibn Abī Rabāḥ on the authority of Ibn ʿAbbās, may God be pleased with them both.

He narrated: I was going through this verse, not knowing about evening and sunrise, until Umm Hāniʾ bint Abī Ṭālib, may Allah be pleased with her, told me that the Messenger of Allah, may Allah bless him and grant him peace, entered upon her, called for ablution, then prayed the forenoon (Al-Ḍuḥá) and said: ((O Umm Hani, this is the prayer of sunrise)). (yā Umm Hāniʾ Hādhihi ṣalāt al-Ishrāq)). (1)

- Ibn al-Jawzi said: This is not authenticated since it includes Ismāʿīl ibn Abī Ismāʿīl al-Muʾaddib. Al-Dāraquṭnī said that it is not cited as a proof, for it includes Sulaymān bin Arqam. An- Nisāʾī and al-Dāraquṭnī said: matrūk (discarded).
- It was reportedAbū Dāwūd in Al-Marāsīl on the authority of Al-Zuhri that the Prophet (PBUH) said: ((the blueness (of eye) is blessed)).
- Al-Shawkani said: its chain of transmission includes unknown transmitter. Al-Albānī said: It includes Al-ʿIrāqī who was not named, so he is considered its defedct.
- I said:Abū Dāwūd himself defedcted its authentication, saying at the end: (Pharaoh is blue).
- See: ((Al-Marāsīl)) by Abi Dāwūd (p. 186), ((al-Fawāʾid al-Majmūʿah)) by Al-Shawkani (p. 474), "Silsilat al-aḥādīth al-ḍaʿīfah" by Al- Albānī 1/385 (217).
- I said: Al-Thaʿlabi mentioned this hadith here though it is not the context, and Allah knows best.

(1) **[2438] The assessment of the reliability of the chain of transmitters:**

- Very weak, since it includesAbū Bakr Al-Hudhali who is matrūk (discarded), and Hajjaj bin Naseer who is weak.

The authentication of the Ḥadīth:

- It was reported by Al-Tabarani in ((al-Muʿjam al-kabīr)) 24/406 on the authority of Al- ʿAbbās bin Muḥammad Al-Mujashiʾi on the authority of Muḥammad bin Abi Yaqoub Al-Kirmani on the authority of Hajjaj bin Naseer, but what indicates that

the hadith has an origin:

- Firstly: What al-Ṭabarī metioned in ((Jāmiʿ al-Bayān)) 23/137 on the authority of Sa'id bin Abi ʿUrūbat, on the authority of Abi Al-Mutawakkil, on the authority of Ayyūb bin Safwan, on the authority of ʿAbdullāh bin Al- Ḥārith bin Nawfal, that Ibn ʿAbbās used to not pray the Duha prayer, He said: I introduced him to Umm Hani', and I said: Tell this about what you told me, and Umm Hani said: The Messenger of Allah (PBUH) entered my house on the day of the conquest, and he ordered to bring water to be poured into a bowl, then he ordered a garment. Then, he washed and sprinkled the side of the house and prayed eight rak'ahs in the forenoon, the standing, bowing, prostration, and sitting were all the same, close to each other. Afterwards, Ibn ʿAbbās came out, saying: I have recited that, I did not know the Duha prayer except now; they hymn in the evening and after sunrise, and I was saying: Where is the sunrise prayer? Then he said after: They are the sunrise prayer.
- its chain of transmission also includes Sa'id bin Abi ʿUrūbat, who is Mudalliss narrator (concealing defects or weaknesses in the chain of transmission) and he did not accurately narrated, andAbū Al-Mutawakkil, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).
- Second: What al-Ḥākim reported in ((Al-Mustadrak)) 4/59: on the authority of Sa'id bin Abi ʿUrūbat, on the authority of Ayoub bin Safwan, on the authority of ʿAbdullāh bin Al- Ḥārith that Ibn ʿAbbās did not pray... and mentioned the hadith which was narrated by al-Ṭabarī. Its chain of transmission includes Sa`id ibn Abi Urubah, and he did not accurately narrated as mentioned above, yet he did not mention in the chain of narrators (Abū Al-Mutawakkil).
- Third:
- What Al-Humaidi reported in ((Al-Musnad)) 1/159 on the authority of Sufyan, he said: Abd Al-KarimAbū Umayyah reported on the authority of ʿAbdullāh bin Al-Harith, who said: He did not tell us about him: I heard, yet he said: I asked about the Duha prayer in the emirate of ʿUthman and the companions of the Messenger of Allah (PBUH) were alive, and I did not find anyone confirmed the prayer of the Messenger of Allah (PBUH) except for Umm Hani', who said: I saw the Messenger of Allah (PBUH) praying it once on the day of the conquest, eight rak'ahs girded with a single (piece of) cloth, place its two ends over his shoulders.
- ʿAbdullāh bin Al- Ḥārith said: I reported it to Ibn ʿAbbās, and he said: I did recite this verse {to hymn ˹Our praises˺ along with him in the evening and after sunrise} and I asked which prayer is the prayer of sunrise, so this is the prayer of sunrise.
- I said: Its chain of transmission includes Abd al-Karim ibn Abi al-Mukhariq, who is weak. See: ((Taqrīb al-Tahdhīb)) by Ibn Hajar (4156), and there is also the possibility that he was Mudalliss narrator (concealing defects or weaknesses in the chain of transmission), as Sufyan pointed out, saying: he did not say: I heard.
- Fourth: What Abd al-Razzaq reported in ((al-Musannaf)) 3/79:
- Based on the authority of Muammar, on the authority of ʿAṭā' Al- Khurasānī, he

Aṭā' Al-Khurāsānī narrated on the authority of Ibn Abbas, may God be pleased with them, that he said: I still had something in my mind about the Duha prayer until I asked for it in the Qur'an, and I found it in this verse ﴿Our Praises, at eventide And at break of day﴾ (Qur'an38:18).

'Ikrimah said: Ibn 'Abbās, may God be pleased with them both, did not pray the Duha prayer, then he prayed it after.

And it was narrated that Ka'b Al-Aḥbār said to Ibn 'Abbās, may God be pleased with them both: I find in the book of God Almighty a prayer after sunrise.

In the story of David, peace be upon him, ﴿Our Praises, at eventide And at break of day﴾ (Qur'an38:18).

The sunrise is not the rising of the sun, but its clarity and light.

﴿And the birds﴾ (Qur'an38:19) meaning: We subjected the birds to Him ﴿gathered (In assemblies):﴾ (Qur'an38:19) a group ﴿all with him﴾ (Qur'an38:19) meaning: to David ﴿Did turn (to God).﴾ (Qur'an38:19) obedient.

Verse: 20] ﴿We strengthened his kingdom,﴾ (Qur'an38:20) that is: We strengthened him.

Al-Ḥasan recited ((wshdddnā)) with the emphasis of al-dāll letter.

Ibn 'Abbās, may God be pleased with them, said: He was the most powerful king on earth. Thirty-three thousand men guarded his mihrab every night. That is what the Almighty said: ﴿And We strengthened his kingdom﴾ (Qur'an38:20) with guards.

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said: Ibn 'Abbās said: there was still something I did not know about the Duha prayer until I recited {we truly subjected the mountains to hymn ˹Our praises˺ along with him in the evening and after sunrise.}

- I said: This is a good chain of transmission reported to 'Aṭā', but 'Aṭā's narration on the authority of the Companions which is mursal (incomplete) and interrupted. See: ((Tahdhīb al-Tahdhīb)) by Ibn Hajar 7/190.
- I said: although each of these four treacing processes that were not devoid of weakness, based on them, this Hadith is classed as good by virtue of another Hadith, and Allah knows best.

[2439] ʿAbd Allāh ibn Ḥāmid reported that: Muḥammad ibn Khālid ibn Al-Ḥusayn on the authority of David ibn Sulaymān, on the authority of ʿAbd ibn Ḥamīd, on the authority of Muḥammad ibn al-Faḍl, on the authority of David ibn Abī Al-Furāt , on the authority of ʿAlbāʾ ibn Aḥmar, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās May Allah be pleased with them, he narrated: A man from the Banī Isrāʾīl attacked a man of their greats, so they gathered at the Prophet David, peace be upon him, and the prepared one said: This man usurped my cow, so David, peace be upon him, asked the man about that, and he denied him, and the other asked for proof, but he did not have proof, and David, peace be upon him, said to them: Get up so that I can look into your matter, so they left him, so Allah the Almighty revealed to David, peace be upon him, in his dream that he kills the man who was attacked against him, so he said this is a vision and I am not in a hurry Until I prove it, then Allah the Almighty inspired once again to kill him or the punishment comes to him from Allah the Almighty, so David sent the Prophet, peace be upon him, to the man and said: Allah the Almighty has inspired me to kill you. Peace be upon him, yes, by God, I will carry out the command of Allah the Almighty in you, so when the man knew that he killed him, he said: Do not rush until I tell you, by God, I was not taken for this sin, but I had assassinated this father and killed him, so I was taken, so David, peace be upon him, ordered him to be killed, and the prestige of the children of Israel increased at that. To David, and his kingdom was strengthened by him, for it is the saying of God Almighty: ﴿And We strengthened his kingdom﴾ (Qur'an38:20). [1]

(1) **[2439] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters includes Muḥammad bin Khalid, whom I did not find, and Dāwūd bin Sulaymān and the sheikh of the compiler about whom no Jarh and Taʿdil was not raised (no criticism or praise was not raised about them).

The authentication of the Ḥadīth:

- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/138 with its chain of transmission reported on the authority of Dāwūd ibn Abī al-Furāt on the authority of ʿLbāʾ, with a similar manner; it is good. It was also included by Ibn Abi Hatim in ((Interpretation of the Great Qur'an)) 10/3237. Al-Suyuti attributed it in ((al-Durr al-manthūr)) 5/563 to Abd bin Ḥāmid.

﴿And gave him wisdom﴾ (Qur'an38:20) means prophecy and correctness in matters.

Abū Al-ʻĀlīyah said: Knowledge that minds do not neglect.

﴿And sound judgment In speech and decision.﴾ (Qur'an38:20) Ibn ʻAbbās, may Allah be pleased with them both, said: Explanation of speech.

Ibn Masʻūd, may God be pleased with him, Al-Ḥasan, ālklby, Muqātil and Abū ʻAbd Al-Raḥmān Alssulmy informed that: Ibn ʻAbbās said: It means knowledge of judgment and insight in the judiciary.

ʻAlī ibn Abī Ṭālib, may God be pleased with him, said: It is the proof on the plaintiff and the oath on the one who denies.

[2440] Abū Ḥafṣ ʻUmar ibn Aḥmad ibn Muḥammad ibn ʻUmar al-Jūdī, may God have mercy on him, reported that: Abū Bakr Bālwyh ibn Muḥammad ibn Bālwyh Almzynāny reported us about it, that: Muḥammad ibn Ḥafṣ Aljuwayny narrated to us, that: Naṣr ibn ʻAlī Aljhḍmá reported that: Abū Aḥmad reported that: We were reported by Sharīk, on the authority of Al'ʻmash, on the authority of Abī Ṣāliḥ, on the authority of Kaʻb, in the Almighty's saying: ﴿And sound judgment In speech and decision.﴾ (Qur'an38:20) He said: Witnesses and oaths. (1)

[2441] ʻAbd Allāh ibn Ḥāmid informed that: ʻAbd Allāh ibn Muḥammad reported that: Muḥammad ibn Yaḥyá reported that: Wahb ibn Jarīr reported that: Shaʻbah narrated us on the authority of Al-Hukm on the authority of Shurayḥ in His saying, the Almighty, ﴿And sound judgment In speech and

(1) **[2440] The assessment of the reliability of the chain of transmitters:**
- It includes Abū Ṣāliḥ who is weak, and the sheikh of the compiler about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him), and Abū Bakr bālwyh whom I did not find.
- I said: This meaning has been proven on the authority of Shurayḥ al-Qāḍī, whose authemtication will be mentioned soon.

The authentication of the Ḥadīth:
- Naḥḥās mentioned it in ((maʻānī al-Qur'ān)) 6/93.

decision.﴾ (Qur'an38:20) He said: Witnesses and oaths. It is the saying of Mujāhid(1), and 'Aṭā' ibn Abī Rabāḥ.

[2442] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Alddynawará reported that: 'Ubayd Allāh ibn 'Abd Allāh ibn Abī Samrah Al-Baghawī reported that: Aḥmad ibn Muḥammad ibn Abī Shaybah reported that: Isḥāq ibn Ibrāhīm Al-Baghawī reported that: Isḥāq ibn Yūsuf Al-Azraq reported on the authority of Zakarīyā, meaning: Ibn Abī Zā'idah on the authority of Al-Sha'bī narrated that: I heard Zyādan said: Separate the speech that was given to David, peace be upon him: (As for after) (Ammā b'du), and he was the first to say it. (2)

Has the Story of The Disputants reached thee? (Qur'an38:21) Scholars differed regarding the reports of the Prophets, peace be upon them, in the reason why Allah Almighty tested His Prophet David, peace be upon him, for what He tested him of sin:

Some people said: The reason for that was that one day, peace be upon him, he wished upon his Lord, the Mighty and Majestic, the status of his forefathers, Ibrāhīm And Isḥāq and Ya'qūb, peace be upon them, and asked him to test him towards the one who tested them and give him from the credit towards the one who

He gave them so they reported; Aālssuddī, Aālklby, and Muqātil on the authority of their sheikhs, and the hadeeth of some of them demolished with

(1) **[2441] The assessment of the reliability of the chain of transmitters:**
- It includes 'Abdullāh bin Hamed, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him), and its chain of transmission is good.

The authentication of the Ḥadīth:
- It was reported by al-Ṭabarī in ((Jāmi' al-Bayān)) 23/140 with its chain of transmission reported on the authority of Shu`bah, and its chain of transmission is authentic, and it was also reported by al- Bayhaqī in ((al-Sunan al-Kubrá)) 10/181.

(2) **[2442] The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy

The authentication of the Ḥadīth:
- It was reported by al-Ṭabarī in ((Jāmi' al-Bayān)) 23/140 with its chain of transmission – in which weakness included- on the authority of Ash-Sha`bi

others. They said: David, peace be upon him, had divided time into three days, a day in which he spent between people, a day in which he was alone to worship his Lord, Glory be to Him, and a day in which he was alone with his women and his occupations, and he found in what he read from books virtue. Ibrāhīm, Isḥāq, and Yaʿqūb, peace be upon them. He said: O Lord, I see all the good that my forefathers who were before me have gone, so God Almighty revealed to him that they were afflicted with afflictions that were not afflicted with them, so they were patient with them.

Ibrāhīm was afflicted with Nimrod, may God curse him, and with the slaughter of his son, and Isaac was afflicted with the slaughter and his sight was lost, and Yaʿqūb was afflicted with grief for Joseph, and you were not afflicted with any of that, and David, peace be upon him, said: Lord, so afflict me with the same as you afflicted them and give me the same as you gave them, so God Almighty revealed to him that you are afflicted in Such-and-such month on such-and-such a day, so beware, so when that day was promised by God Almighty, David, peace be upon him, entered his mihrab, closed its door, and started praying and reciting the Psalms, and while he was in that state, Satan came to him, and he took the form of a dove of gold in it of every beautiful color, and it fell between his legs, so he extended his hand to take it, and in some narrations and to push it to a young son of his, and when he fell in love with it, it flew not far away without making him feel comfortable with himself, so he reached out to her to take her, and she fell down and flew until it fell into a window, so he went to take it, and it flew out of the window, so David saw where it was located, so he sent someone to hunt her, and he saw a woman in a garden on the Shattered pool for her to take a bath. This is what Aālklby said.

Alssuddī said: He saw her bathing on a roof of hers, and he saw a woman of the most beautiful women in manners, So David, peace be upon him, was amazed at her beauty, and she turned around and saw his shadow, so she brushed her hair and covered her body, and that increased his admiration for her.

He asked about her, and it was said: She is Btshāyʿ bint Shāyiʿ, the wife of ūryā ibn Hnānā, and her husband was on a raid in Bālblqāʾ with Ayyūb ibn Swryā, the son of David's sister.

So David, peace be upon him, wrote to his nephew Ayyūb, the commander of the Al-Balqa mission, to send ūryā to such-and-such a place and present it before the sarcophagus, and it was not permissible for the one who came to the sarcophagus to return behind him until God Almighty grants victory at his hands or he is martyred. To send him to such-and-such an enemy, so he sent him, and it was opened to him, so he wrote to David, peace be upon him, with that, so he also wrote to him, saying: "I send him to such-and-such an enemy who is more powerful than him." So he sent him, and he was killed the third time. When the woman's waiting period ended, David, peace be upon him, married her, because she is the mother of Solomon, peace be upon him.

Others said: The reason for his examination was that his soul told him to endure the passing of a day without associating with evil, which is what:

[2443] Shuʿayb ibn Muḥammad reportedthat: Makkī ibn ʿAbdān reported that: Aḥmad ibn Al-Azhar reported that: Rūḥ ibn ʿUbādah reported that: Saʿīd narrated us on the authority of Maṭar, on the authority of Al-Ḥasan, may God have mercy on him, he said: David, peace be upon him, divided time into four parts, a day for his wives and a day for worship And a day for judgment between the children of Israel, and a day for Banī Isrāʾīl who will remember them, and they will remember him, and weep for them, and they will cry for him.

When it was the day of Banī Isrāʾīl, they mentioned and said: Will there comes a day when a person does not commit a sin? Then David, peace be upon him, conspired in himself that he would be able to bear that, so when it was the day of his worship, he closed his doors and commanded that no one should enter upon him, and he poured on the Torah. So while he was reciting, behold, a dove of gold in it of every beautiful color fell in front of his hands, so he leaned towards it to take it, and it flew, so it fell not far away

without giving him despair of itself. This was admiration for her, and he had sent her husband to some of his armies, so he wrote to him that he marched to such-and-such a place, a place if he marched to it, he would be killed and did not return, so he did so, and he was injured, so David, peace be upon him, proposed to her, so he married her. (1)

Some of them said the reason for that:

(2444)Abū ʿAbd Allāh al-Ḥusayn ibn Muḥammad told on the authority of Mukhallad ibn Jaʿfar Albāqrjy, on the authority of Al-Ḥasan ibn Aʿlwyh, on the authority of Ismāʿīl Isḥāq, on the authority of Saʿīd ibn Bashīr, on he authority of Qtādh, on the authority of Al-Ḥasan that David, peace be upon him said, when he reigned: By God, I will be just among you. He was not excluded, so he was afflicted. (2)

Abū Bakr Muḥammad ibn ʿUmar alwrrāq said: The reason was that David, peace be upon him, was a permanent worshiper, so he was impressed by his

(1) **[2443] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Shuʿayb ibn Muḥammad who is Mastūr (veiled), and it includes Rūḥ ibn ʿUbādah who is one of those who narrated on the authority of Sa'id bin Abī ʿUrūbat after transmitting it without accuraty.

The authentication of the Ḥadīth:
- It was reported by al-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/148 with its chain of transmission reported on the authority of Yazīd bin Zurai` on the authority of Sa`id bin Abi Urouba; its chain of transmitters is good. Yazīd was one of the transmitters who narrated on the authority of Sa'id bin Abi ʿUrūbat, see: ((al-Kawākib al-nayyirāt)) by Ibn Al-Kayyal (p. 37). I said: although its chain of transmission is good, this Hadith is classed as mawquf (stopped) based on Al-Ḥasan Al-Basri, and he was certainly studied from the People of the Book, contrary to the principles that indicate the infallibility of the prophets, and it will be explained in details in the last of the four sayings mentioned by the compiler.

(2) **[2444] The assessment of the reliability of the chain of transmitters:**
- It is very weak; it includes Isḥāq bin Bishr who is a liar and his sheikh, Saeed bin Bashir, who is weak, narrated on the authority of Qatada the munkar (denounced) narrations and in transmitting on the authority of Qatada

The authentication of the Ḥadīth:
- It was reported by Ibn Al-Jawzi in: ((Zād al-Musayyar)) 7/114, as well as Al-Qurtubi in ((al-Jāmiʿ li-aḥkām al-Qur'ān)) 15/169.

work and said: Is there anyone on earth who does my work? Jibrīl, peace be upon him, came to him and said:Allah the Almighty says: "you admire your worship, and wonder wastes worship, so if you admire again, I entrust you to yourself". David said: O Lord, take me to myself for a year. Allah the Almighty said: It is much. David said: Then a month. Allah said: It is much. David said: A week. Allah said: It is much. David said: A day. Allah said: It is much. David said: An hour. Allah said: Your business. So he appointed the guards, put on wool, entered the sanctuary, and placed the Psalms in front of him. While he was in his rituals and worship, the bird fell in his hands, and the matter of the woman was what it was. They said: When David, peace be upon him, consummated the marriage with the wife of Uriah, he did not wait but a little while until Allah the Almighty sent two angels in the form of two men, so they asked to enter to him, and they found him on a day of worship. But, the guards prevented them from entering to him, so they climbed the scantry closed in on him, and he did not feel when he was praying until that they were sitting with them. Allah the Almighty says ﴿Has the Story of The Disputant reached thee? Behold, they climbed over The wall of the private chamber﴾

Rather, the verb is plural because The Disputant is a noun that is suitable for one, all, two, masculine and feminine

Labīd, Allah bless him, said:

Disputants of anger shake off their humiliation, as if they were jealous gargoyles.

Another poet said

And as for the furious adversaries who shake off defeat,

They resemble wild beasts, fierce and untamed, in their retreat.

Rather, They are plural as two, because the meaning of plural is to join something to another, so the two and above them are a group.Allah the Almighty says ﴿for your hearts have deviated﴾

When they entered The presence of David, And he was terrified Of them, they said: ﴿Fear not: We are two Disputants, one of whom Has wronged the other: Decide now between us With truth, and treat us not With unjustice, but guide us To the even Path﴾.(Quran:38:22)

﴿When they entered The presence of David﴾Al-Farrā' said: ﴿When﴾ can be used twice with the same meaning as I hit you when you entered to me when you were presumptuous. So, entering is presumptuous. It is permissible to use one of them as (while).

And he was terrified Of them: of both of them when they when they attacked him in his sanctuary without his permission

they said: Fear not:O David, We are two Disputants: that is we are two opponents

﴿one of whom Has wronged the other: Decide now between us With truth, and treat us not With unjustice﴾: and do not wrong, on the authority of Ibn'Abbās and al-Ḍaḥḥāk

Alsddy said: Don't overestimate

Almuwarrj said: Do not underestimate

Abū Rajā' al-'Uṭāridī recited ﴿and treat us not With unjustice﴾,in Arabic "wa-Lā tashṭuṭ", using the Arabic short vowel"A" at the end of the Arabic letter "Tā'" and the Arabic short vowel"u" at the end of the Arbic letter first" Ṭā'"

The Arabic words: "Alshṭṭu" and "Al'shṭāṭ" mean Exceeding the limit, and the origin of the word, in Arabic, is "Shṭṭt al-Dār" that is the house is spread out, and in Arbic "Ashttṭt "if it is far away.

Extremism and extremism: exceeding the limit, and the origin of the word is from their saying that the house has been exaggerated, and it has been exaggerated if it is far away.

﴿but guide us To the even Path.﴾: middle of the road. If it is asked: How did he say: This is my brother, then he required brotherhood among the angels and there is no relationship between them because they do not reproduce?

The answer is: The meaning of the verse: We are like two adversaries, as it is said that the face of the moon is beautiful, i.e.: like the moon.

Then one of the opponents said.

﴿This man is my brother ; He has nine and ninety Ewes, and I have (but) one: Yet he says, ' Commit her To my care, ' and is (moreover) Harsh to me in speech.﴾(Quran:38:23)

﴿This man is my brother﴾: This is on representation of the word "brother", not on reality, according to the meaning of being in one way and the same gender. Allah the Almighty says ﴿The believers are but brothers﴾

It has been said: The two men climbing the walls of sanctuary were two brothers from the Children of Israel, from one father and one mother. One of them was a king and the other was not a king. They admonished David, peace be upon him, for what he had done. The Almighty says: ﴿He has nine and ninety Ewes, and I have (but) one﴾ and this is one of the best expositions when he called the ewe on behalf of women, and the Arabs do that a lot, using pun for women as antelopes, sheep and cows, and it is widespread a lot in their poetry. Al-Ḥusayn ibn al-Faḍīl said This is exposing to understand and alert, because there were no ewes and prostitutes, but it is as people say: Zaid beat Omar, Amr wronged Zayd, and Bakr bought a house, and there was no beating, oppression, or buying.

﴿Yet he says, ' Commit her To my care﴾

Ibn ʻAbbās, mayAllah be pleased with them, said: Give her to me.

Ibn Jubayr said: leave her to me

Mujāhid said:give her up for me

Abū al-ʻĀlīyah said: give her to me till I commit her

Ibn kaysān said:make her my commitment; that is my share

﴿and is (moreover) Harsh to me﴾ and suprasses me ﴿in speech.﴾:

Al-Ḍaḥḥāk said: If he speaks, he is more eloquent than me, and if he fightd, he is more brutal than me

‘Ubayd Ibn ‘Umyr recited inArbic “W‘āzny fī al-khiṭāb” with the Arbic letter “ Alf ” from the Arbic word” Alm‘āzzh” that is predominance.

David) said: ﴿He has Undoubtedly wronged thee In demanding thy (single) ewe To be added to his (flock Of) ewes: truly many Are the Partners (in business) Who wrong each other: Not so do those who believe And work deeds of righteousness, And how few are they?﴾… And David became certain that We Had tried him: he asked Forgiveness of his Lord, Fell down, bowing (In prostration), and turned ﴿To God in repentance﴾.(Quran:38:24)

David said: ﴿He has Undoubtedly wronged thee In demanding thy (single) ewe To be added to his (flock Of) ewes﴾. If it is asked: How is it permissible for David, peace be upon him, to judge when he did not hear the words of the other opponent?

It was said: The meaning of the verse is that when one of them claimed against the other, the other confessed to him, and when he confessed, David judged the case saying, ﴿He has Undoubtedly wronged thee.﴾ He omitted the word of confession, because the apparent meaning of the verse is indicative of the confession. Like what the Arabs say: I commanded you to trade, and you gained money, meaning: you traded, and you gained money.

The poet said:

My daughter says, upon seeing me pale,

“It seems that food itself serves as your healing trail.

You follow the events that cause my siblings to grieve,

Thus, my hair turns gray and my footsteps deceive.”

﴿And David became certain﴾: He became sure

﴿that We had tried him﴾: We had examined him

﴿truly many Are the Partners (in business)﴾: companions Who wrong each other: Not so do those who believe And work deeds of righteousness﴾They are not so. ﴿And how few are they?﴾

The evidence for what was mentioned of the interpretation: what Alssuddī

said o his authority: that when one of them said: ﴿This man is my brother﴾: Then David, peace be upon him, said to the other: What do you say? He said: I have ninety-nine ewes, and this brother of mine has one ewe, and I want to take it from him so that I can complete my ewe to one hundred. David said: and he hates it! Then we will not let you do that, and if you want that, we will hit you with this, and this means hitting the tip of the nose, its origin, and the forehead. The man said: O David, you are more deserving of this being struck. You have ninety-nine wives, and Uriah had only one wife, so you did not stop exposing him to death until he was killed and you married his wife.He said: So David, peace be upon him, looked and did not see anyone; he knew what had happened to him. That is what the Almighty said: ﴿And David became certain﴾and he was sure that ﴿that We had tried him﴾ We had tested him

Sa'īd ibn Jubayr said: The sedition of David, peace be upon him, was only looking, and David did not deliberately look at the woman, but he looked back at her, and this became against him.

These are the sayings of the predecessors among the people of interpretation regarding the story of David's examination, peace be upon him.

It was narrated on the authority of Al-Ḥārith al''wr on the authority of 'Alī ibn Abī Ṭālib, may Allah be pleased with him, that he said: Whoever narrates the story of David, peace be upon him, according to what the storyteller narrates, believing that it is correct, he will be flogged as two punishments for the greatness of what he committed and the extent of what he expected of fault and sin. He accused a person whom Allah Almighty has raised his place and elevated among His creation as a mercy to the Worlds and a proof for those who are rightly guided!!

Those who say that the messengers were impeccable, say about this story that: The sin of David, peace be upon him, was that he wished to have Uriah's wife lawfully for himself.He told himself about that, so the conquest of Uriah, his progress in the war and his destruction coincided with his desire. When David was informed of Uriah's death, he did not grieve over it, nor did he

lament for it, as he grieved over other soldiers in his army if they.perishes. Then he marries Uriah's wife, so God reprimanded him for that, because the sins of the prophets, even if they were small, are great for Allah Almighty.

Some of them said: The sin of David, peace be upon him, was that Uriah had betrothed to that woman and had settled himself with her. When Uriah was absent in war, David, peace be upon him, betrothed her, and she married him due to his majesty. So, Uriah was deeply grieved for that. Allah the Almighty admonished David for that, as he did not leave this woman for her first suitor, while he had ninety-nine women.

What confirms what we mentioned before by the previous commentators:

(2445)ʿAqīl ibn Muḥammad ibn Aḥmad al-Faqīh told on the authority of al-Muʿāfá ibn Zakarīyā Muḥammad ibn Jarīr al-Ṭabarī, on the authority of Yūnus ibn ʿAbd al-Aʿlá, on the authority of Ibn Wahb, on the authority of Ibn Lahīʿah, on the authority of Abī Ṣakhr Yazīd Alrraqāshī that Anas ibn Mālik, Allah bless him, said I heard the Messnger of Allah, peae be upon him saying

When David, peace be upon him, looked at the woman and wanted her, there was a war sent against the children of Israel. David recommended to the learde of the war that: "If the enemy comes, then make this person (David named a certain person) in the face of the coffin." At that time, the coffin was a symbol of victory, whoever faced the coffin did not return until he was killed or his army defeated. So the woman's husband was killed, and the two angels came down to tell David the story. David, peace be upon him, understood and prostrated for forty nights until the crops sprouted, on his head, from his tears and the earth scratched his forehead. He was saying in his prostration: "Lord, David sinned as farthest between the east and the west. My Lord, if you do not have mercy on David's weakness, or You do not forgive his sin, You make his sin a gossib among the coming generations. Jibrīl, peace be upon him, came to him after forty nights and said: O David, God has forgiven you the concern that you had. Then David, peace be upon him, said: I knew that the Lord is able to forgive me the

concern that I have worried about, and I knew that God Almighty is just and does not lean. How about (and he named someone) when he comes on the Day of Resurrection and says: Lord, blood that is with David. Jibrīl, peace be upon him, said: I did not ask your Lord about That, and if you wish, I will do it. David said: Yes. Jibrīl, peace be upon him, ascended and David, peace be upon him, prostrated. Jibrīl stayed as long as Allah willed, then he descended and said: O David, I asked Allah Almighty about the one what you sent me with, Allah said "Say to David: Allah will gather you both on the Day of Resurrection and say to the man grant me you blood that is David to be punished for. The man says: It is Yours, O Lord. Allah says: You will have whatever you want and what you desire, in Paradise, in return. (1)

(2446)Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ibn fanjawayh said on the authority of Mukhallad ibn Jaʿfar albāqrjy, on the authority of al-Ḥasan ibn ʿlwyh Ismāʿīl ibn ʿĪsá, on the authority of Isḥāq ibn Bishr, on the authority

(1) **[2445] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is weak; I did not find the sheikh of the compiler, Yazīd is weak.

The authentication of the Ḥadīth:

- It was reported by Al-Ḥākim Al-Tirmidhi in ((Nawādir al-uṣūl)) on the authority of Yazīd Al-Raqqashi, on the authority of Anas with marfu' (raised) chain of transmission, and it was also reported by Ibn Abi Hatim ((Interpretation of the Great Qur'an)) on the authority of Anas 10/3239 Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 12/82 it was reported by Ibn Abi Hatim, yet its chain of transmission is not authenticated because he reported on the authority of Yazīd Al-Raqqashi on the authority of Anas. Although Yazīd was one of the righteous, he is weak in transmitting hadith according to the imams.
- Its chain of transmission was also classed as weak by Al-Suyuti in ((al-Durr al-manthūr)) 5/565. Al- Albānī said: It is false, and he said: It is clearly Isra'iliyyat (hadiths originating from Judeo- Christian traditions) that were transmitted by the People of the Book who do not believe in the infallibility of the prophets (PBUH). See: ((Silsilat al-aḥādīth al-ḍaʿīfah)) 1/485. Ibn al-Arabi said in ((Aḥkām al-Qur'ān)) 4/1636: As for: When he liked her, he ordered her husband to be killed for the sake of Allah, this is absolutely false, because Dāwūd (PBUH) would not have spilled the blood for his own purpose.

of Juwaybr, on the authority of Muqātil, on the authority of Al-Ḍaḥḥāk, on the authority of Ibn ʻAbbās, allah bless them[1]

(2447) On the authority of Saʻīd ibn Bashīr and ʻIṣmat ibn khidāsh al-Qaṭʻī, on the authority of Qtādh, on the authority of Al-Ḥasan Ibn Samʻ on the authority of Kaʻb Al-aḥbār.

(2448) Abū Ilyās told on the authority of Wahb ibn Munabbih that: When the two angels entered to David, peace be upon him, and he judged himself, they transformed into their image, so they ascended to heaven while saying that the man had jumed himself. David, peace be upon him, knew that he was in the care of Allah , so he fell prostrating forty days, not raising his head except for need and for a while or for a written prayer, then he comes back prostrating. He did not raise his head except for an unavoidable need, then he went back and prostrated for forty days, neither eating nor drinking. He wept until the grass grew around his head, and he called out to his Lord, the Mighty and Sublime, and asked Him to repent. He said, in his prostration, "Glory be to the Creator of Light, Glory be to the One Who separates hearts, Glory be to the Creator of Light. My God, You kept between me and my enemy, Satan, and I did not respond for his temptation when it descended upon me. Glory be to the Creator of Light. My God, the bereaved woman weeps for her son if she loses him, and David weeps over his sin. Glory be to the Creator of Light. I did not do what I preached to others, Glory be to the Creator of the Light. My God, You created me and it was in Your prior knowledge what I am going to be at present, Glory be to the Creator of the Light. My God, the garment is washed so its dirt and filth are removed, but sin is connected to me and does not depart from me, Glory be to the Creator of Light. My God you commanded me to be for the orphan as the merciful father and for the widow Like a merciful husband, I forgot your covenant, Glory be to You The

(1) **[2446] The assessment of the reliability of the chain of transmitters:**
- The Hadith of Ibn ʻAbbās is very weak, the majority of the transmitters are weak, and Ibn Sulaymān who is a liar, as well as Isḥāq bin Bishr.

creator of the light. My God, woe to David if the cover is revealed from him and it is said, "This is the sinful David." My God, with which two eyes will I look at You on the Day of Resurrection, but the wrongdoers will only look from a hidden side, Glory be to the Creator of Light. My God, with which foot will I set before You on the Day when the feet of the sinners will be removed, Glory be to the Creator of Light. Glory be to the Creator of Light, My God, woe to the sinners on the Day of Resurrection due to miscalculation, Glory be to the Creator of Light. My God, the stars flashed by and I knew them by their names, but they left me and sin was connected to me, Glory be to the Creator of Light. My God, from where does a servant seek forgiveness except from his Master, Glory be to the Creator of Light. My God the sky rained, but it did not rain around me, Glory be to the Creator of Light. My God, the earth has grassed, but the grass has not been around me due to my sin, Glory be to the Creator of Light. My God, I can't stand the heat of Your sun, how can I stand the heat of Your fire, Glory be to the Creator of Light. My God, I can't stand the sound of Your thunder, how can I stand the sound of Hell, Glory be to the Creator of Light. My God, the sinners conceal their sins without You, and You witness them wherever they are, Glory be to the Creator of Light. My God, the ulcers are on the forehead and the eyes are extinguished from fear of fire on my body. Glory be to the Creator of Light. My God, the birds glorify You with weak voices, fearing You, and I am the sinful servant who did not observe Your commandment. Glory be to the Creator of Light. My God, You are the helper and I am the one who is seeking help Glory be to the Creator of Light. My God you know my secret and my openness, so accept my apology, Glory be to the Creator of Light. O Allah, I ask You, O God of Abraham, Ishmael, Isaac, and Jacob, to grant me my request, from you I ask my desire, Glory be to the Creator of Light. Oh God, with your mercy, forgive my sins and do not distance me from your mercy for my afflictions, Glory be to the Creator of Light. O God, I seek refuge in You from a supplication that is not answered, a prayer that is not accepted, a sin that is not forgiven, and an excuse that you do not admit, Glory be to the Creator of Light. My God, I

seek refuge in the light of Your generous face from my sins that abominated me, Glory be to the Creator of Light. My God, I fled to You with my sins and confessed my immorality, so do not make me Of the despondent, and do not disgrace me on the Day of Judgment, Glory be to the Creator of Light. My God, the ulcers are on forehead, the tears have run out, the worms scatter from my knees, and my sin is bound by my skin, Glory be to the Creator of the Light. Then, a call came to him, "O David, are you hungry to be fed, are you thirsty to be given drink, are you oppressed to be helped? Allah did not respond to him in mentioning his sin with anything, so David shouted an agitatedly around, then called: O Lord, the sin, the sin that I committed. It was called, O David, raise your head, for I have forgiven, and he did not raise his head until Jibrīl, peace be upon him, came and raised him.

Wahb said: A call came to David, peace be upon him, from Allah saying, "I have forgiven you." David said, "Lord, how! You do not wrong anyone?" Allah said: "Go to Uriah's grave, and call to him, and I will make him hear your call, so you will be freed from wronging him." David said that he went until he came to Uriah's grave, put on a sackcloth until he sat at his grave and called "Uriah". Uriah said "Yes, Who is this that stopped my pleasure and woke me up? "He said: I am David. He said: What brought you, O Prophet of God? David said: I ask you to forgive me for what I did. Uriah said: And what did you do? David said: I exposed you to death. Uriah said: You exposed me to heaven, for you are in free You are free. Allah the the Almighty revealed to David: O David, did you not know that I am a just Judge, I do not judge with intransigence and deceit, did you not inform him that you had married his wife? David said that so he returned to Uriah , called him, he answered and said: Who is this who stopped my pleasure? David said: I am David. Uriah said: O Prophet of God, did I not forgive you? David said: Yes, but I did that due to my love for your wife and I married her.David said: Uriah was silent, and he did not answer him. So David called him again, but he did not answer him, and David called him again, but Uriah did not answer him. So, David stood in front of Uriah's grave and put gravel on his head, then called out woe to David,

then woe to David, Glory be to the Creator of Light, Glory be to the Creator of Light. Woe to Davis, then woe to him if the scales are set justly. Glory be to the Creator of Light. Woe to David, then long woe to him when he is seized by his chin and pushed to the oppressed. Glory be to the Creator of Light. Woe to David, then the long woe when he is dragged on his face with the sinners to the fire. Glory be to the Creator of the light. Woe to David, then the long woe to him when the angles of punishment associates him with the wrongdoers to the Fire. Glory be to the Creator of Light. He said: Then a call came to him from heaven, O David, I have forgiven you for your sins, have mercy on your crying, have answered your supplication and have lessened your stumbling block. David said: O Lord, how can you forgive me when my companion did not forgive me? Allah said: O David, I will give him on the Day of Resurrection what his eyes did not see and his ears did not hear, so I will say to him: May my servant be satisfied? He says: O Lord, where did I get this from, and my work did not reach it; then I say to him: This is in exchange for the fault of my servant David. I ask him to forgive you, so he gives this forgiveness to me. David said, O Lord, now I know that you have forgiven me. (1)

Allah the Almighty says: ﴿he asked Forgiveness of his Lord, Fell down, bowing (In prostration), and turned (To God in repentance).﴾

﴿So, We forgave him this (lapse)....﴾ (Qur'an 38:25)

means his sin ﴿he enjoyed﴾ after repentance, ﴿indeed, a Near Approach to Us﴾ the day of judgment ﴿and a beautiful place of (Final) Return.﴾ means: A fine return.

[2449] Ibn finjawyh reported that: Mukhallad ibn Ja'far albāqirḥayy reported that: al-Ḥasan ibn 'lwyh reported that: Isḥāq ibn Bishr reported

(1) **[2447-2448] The assessment of the reliability of the chain of transmitters:**
- This Hadith which was narrated on the authority of Ibn 'Abbās, Ka`b al-Ahbar, and Wahb ibn Munabbih, relies on Isḥāq bin Bishr, who is a liar. I have clearly explained each chain of transmission and its weakness; it is considered Isra'iliyyat (hadiths originating from Judeo- Christian traditions). See: ((al-Durr al-manthūr)) by As-Suyuti 5/569, ((al-Jāmi' li-aḥkām al-Qur'ān)) by Al-Qurtubi 15/185-186.

that: Abū Ilyās, Muqātil, Abū ʿAbd al-Raḥmān aljanady reported that Wahb ibn munabbih said: Dāwūd, peace be upon him, wept for his sin for thirty years After Allah the Almighty accepted his repentance, , for he cried plenty on day and night when he was of seventy years of age, so he divided the age after sin into four days, so it was a day to judge between the children of Israel and a day for his women, and a day he wandered in the vast lands, in the mountains and coasts, and a day to be empty in a house where he has four thousand mihrab, so the monks meet him and mourn his sin to help him to do so, and if the day when he wanders in the vast lands, he raises his voice with psalms and he weeps and weeps with him trees, sand, birds and beasts until their tears flow like rivers, then he comes to the mountains and raises his voice with psalms and he weeps and weeps with him mountains, stones, horses and birds until valleys flow from his crying, then he comes to the coast and raises his voice with psalms and he weeps and whales and sea animals and sevens and water birds cry with him, and if he comes back, and if it is the day of Nūḥ on himself he calls out to him that today is the day of Nūḥ Dāwūd on himself let him bring someone to help him, he said and he enters The house in which the mihrabs are spread, and he spreads brushes for him from the surveys filled with fiber, and he sits on it, and the monks come four thousand monks on them the Pyrenees, and they sit with sticks in their hands, and they sit in those niches, then Dāwūd, peace be upon him, raises his voice by crying and wailing for himself, and the monks raise their voices with him, and he continues to cry until the bed sinks in his tears, and Dāwūd, peace be upon him, falls into it like a chick who is troubled, and his son Sulaymān, peace be upon him, comes and carries him, and Dāwūd, peace be upon him, takes from those tears with his palms and then wipes them His face says, O Lord, forgive what you see, for if the

crying of Dāwūd (peace be upon him) were modified by the crying of the people of this world, his justice would be just. (1)

[2450] Ibn finjawyh reported that: Ibn Mājah,, reported that: al-Ḥasan ibn Ayyūb reported that: ʿAbdullāh ibn Abū Ziyād reported that: Syyār reported that Jaʿfar reported that: Thābit reported that: Dāwūd (peace be upon him) did not drink a drink after forgiveness except when half of it was mixed with the tears of his eyes. (2)

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(1) **[2449] The assessment of the reliability of the chain of transmitters:**

- It is very weak; it includes Isḥāq bin Bishr and Muqātil, whom were accused of lying, as well as Abū Ilyās, who is weak.

The authentication of the Ḥadīth:

- I said: This Hadith is taken from the People of the Book, and Ibn Munabih used to cite their narrations, and the hadith was considered as gharib (strange), and Allah knows best. His saying: Dāwūd (PBUH) did not drink a drink after forgiveness except when half of it was mixed with the tears of his eyes....) etc.
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 7/69 and Al-Bayhaqī in ((Shaʿb al-īmān)) 1/501 on the authority of Ibn Buraydah with a mawquf (stopped) chain of transmission and its text (If the weeping of the people of the earth were compared to the weeping of Dāwūd, it would have wept more than them). Its transmitters are trustworthy. It is taken from Isra'iliyyat (hadiths originating from Judeo- Christian traditions), because it does not resemble the words of the prophets due to the words implying exaggeration. It was reported with marfu' (raised) chain of transmission, and its chain of transmission includes Aḥmad bin Bashir, about whom Al-Darimi said: it is matrūk (discarded).
- Ibn Uday said in ((al-Kamil)) 1/165-166: He did not mention in it, i.e. the chain of transmission of the first hadith, Buraydah or the Prophet (PBUH), and this narration is more authentic. He also said: This hadith is one of munkar (denounced) narrations of Aḥmad bin Bashir.

(2) **[2450] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is good and it is mawquf (stopped) due to Thabit.

The authentication of the Ḥadīth:

- It was reported by Al-Bayhaqī in ((Shaʿb al-īmān)) 1/495 with the narration of Abi ʿAbdullāh Al-Hafiz on the authority Abī al-ʿAbbās Muḥammad ibn Yaʿqūb on the authority of al-Khiḍr bin Abān on the authority of syyār.
- It also includesAbū al- ʿAbbās, whose biography I did not find, and al- Khiḍr bin Abān, who was classed as weak by al-Ḥākim and others.
- See: ((al-Mughnī fī al-ḍuʿafā')) by al-Dhahabi 1/210, ((Mīzān al-iʿtidāl)) by al-Dhahabi 2/443

Ibn finjawyh reported that Ibn Mālik reported that ʿAbd Allāh ibn Aḥmad ibn Ḥanbal reported that al-Walīd ibn Muslim reported that ʿUthmān ibn Abī alʿātkah said: (It was one of the supplications of Dāwūd peace be upon him, to say: Praised be Thy name O Allah, if I remembered a sin I committed the, earth seemed constrained to me, for all its spaciousness and when I recollect thy vast mercy, wider than oceans, I felt myself revived, O Allah I sought doctors among your servants to be relieved of my sins and they all guided me to thee). (1)

Ibn finjawyh reported that ʿAbd Allāh ibn Yūsuf ibn Aḥmad ibn Mālik reported that Muḥammad ibn Mūsá al-Ḥalawānī reported that Muhannā ibn Yaḥyá al-Ramlī reported that al-Walīd ibn Muslim reported that al-Awzāʿī reported that the messenger of Allah said: ((Tears falling on the face of Dāwūd-May Allah be pleased with him- are more precious to Allah than running currents of water on earth)) (2)

[2453] Ibn finjawyh reported that: Ẓafrān ibn al-Ḥusayn ibn Jaʿfar ibn Hāshim reported that: Abū al-ʿAbbās Aḥmad ibn Mūsá ibn Sulaymān reported that: Abū Ḥafṣ ʿUmar ibn Muḥammad al-nisā'ī reported that: ʿIbrāhīm ibn ʿAbd Allāh reported that Bishr ibn Muḥammad ibn Abān reported that: al-Ḥasan ibn ʿUbayd Allāh al-Qurashī reported that: ((When Dāwūd (peace be upon him) was afflicted with sin, he ran seeking the most faithful Allah's servants, , so he reached a monk in a village located within a mountain, he called him loudly, but he did not answer him, but when he shouted calling him

(1) **[2451] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is good, and it is mawquf (stopped) due to ʿUthmān ibn Abī ʿĀtikah.

The authentication of the Ḥadīth:
- It was mentioned by al-Ḥākim al-Tirmidhi in ((Nawādir al-uṣūl)) 2/183.

(2) **[2452] The assessment of the reliability of the chain of transmitters:**
- It includes
1- ʿAbdullāh bin Yūsuf, whose biography was not found.
2- It is interrupted between Al-Awza'i and the Prophet.
- **The authentication of the Ḥadīth:**
- It was reported by Al-Tirmidhi in ((Nawādir al-uṣūl)) 2/183, and it is one of the weak hadiths.

more loudly, the monk said, Who is't is this who is't calleth me? I'm Dāwūd the messenger of Allah, he said: The owner of fortified palaces, , horses of rare breeds, , women of incomparable beauty and other means of worldly goods, , if your place of abode is after all Paradise so you are who you claim to be, , Dāwūd (peace be upon him) said: Who is't art thee? He replied: I am but a willing and expectant monk, he said: who are your friends and companions He replied: Ascend and seeth for thy self O prophet, So Dāwūd (peace be upon him) ascended the mountain until he reached the monk's doorsteps, he stepped in and saw, a deceased body wrapped in cloth, , he asked: Is this your friend and companion? He replied: Indeed, he added: 'Who is this?' He is but a former king, whose story is carved in a tablet made of copper and erected as his head, he said: So he read the book, where the following was written: hear me thee for I am so-and-so, the son of so-and-so, , the king of kings,,, knoweth that , I lived a thousand years,, I built a thousand cities,, I defeated a thousand soldiers of military might, , I married a thousand women, and I had intercourse with a thousand virgins, ,while I was sitting on the throne, and the angel of death sought me, and he brought me out of the life of luxury to the narrowness of the grave for this dust is my bed and the worms are my neighbors, so Dāwūd, peace be upon him, fainted. (1)

[2454] Ibn finjawyh reported that: Aḥmad ibn Muḥammad ibn, ʿAliyy ibn Husayn al-Hamadhani reported that: 'Uthmān ibn Naṣr al-Baghdādī reported that: Muḥammad ibn Abdul Rahman ibn Ghazwan reported that: Al'ashja'yyi reported that al-Thawrī reported that 'Ubayd Allāh ibn 'Umar al'umary, reported that Nāfi' reported that Ibn 'Umar reported that the prophet of Allah Said: ((People used to visit Dāwūd, peace be upon him, thinking that he had a disease, but no illness did

(1) **[2453] The assessment of the reliability of the chain of transmitters:**
- It includes a group of transmitters about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about them). Furthermore, it is mawquf (stopped) due to al-Ḥasan bin Ubaidullah. It also includes what is not definitely said by the prophets; accordingly, this hadith is false.

struck him and he only suffered from nothing but modesty and fear of Allah the Almighty)). (1)

Wahb proceeded: When Allah the Almighty accepted Dāwūd's repentance, he would begin his supplications by asking for forgiveness for sinners before asking for himself.

Ibn finjawyh reported that Albāqrjy reported that Ismā'īl reported that Isḥāq ibn Bishr reported that Sa'īd ibn Abī 'arūbah reported that Qatada reported that Al Ḥasan May Allah's mercy be upon him said: (After committing his sin, Dāwūd - May Allah's blessings be upon him- used to convene with sinners saying seeketh ye, Dāwūd the sinner, and he would not drink a drink except mixing it with the tears of his eyes, and he used to make dry barley bread in his bowl, so he still wept while making it until bread is wet with his tears he also used to sprinkle salt and ashes therein eating bread intermingled with salt and ash as it is the food of sinners according to him.

He said, "Before committing his sin, , Dāwūd (peace be upon him) prayed half the night and fasted half the age, but when after he repented, he fasted the whole age and prayed all night." (2)

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(1) **[2454] The assessment of the reliability of the chain of transmitters:**
- It is fabricated; it includes Ibn Ghazwan about whom Al-Daraqutni and others said: He used to narrate fabricated hadiths.
- It also includes some transmitters about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about them)

The authentication of the Ḥadīth:
- It was reported by Tammam in ((al-Fawā'id)) see: (al-Rawḍ al-Bassām)) 4/259,Abū Na'im in ((Ḥilyat al-awliyā') 7/137 and Ibn Asaker in ((Tārīkh Dimashq)) 51/23; all of them reported it with the narration of Ibn Ghazwan. I said: Ibn Ghazwan was accused of fabricating hadith by Ibn Uday, al-Daraqutni and al-Ḥākim. See: ((Lisān al-mīzān)) 5/35.
- Al- Albānī said: it is fabricated. ((Silsilat al-aḥādīth al-ḍa'īfah)) 2/99 (641).

(2) **[2455] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak.
- It includes Isḥāq bin Bishr, who was a liar.

The authentication of the Ḥadīth:
- Al-Qurtubi reported it in ((al-Jāmi' li-aḥkām al-Qur'ān)) 15/186.

[*] It was narrated from Isḥāq that Muqātil, and Abū Ilyās reported that Wahb ibn munabbih reported that when Allah Almighty forgave Dāwūd, the latter asked, “O Allah, hast thee forgiven me? Allah said: certainly, He replied: How can I not forget my sin? He replied, “ thou shalt ask forgiveness for thy self and for sinners until the Day of Resurrection,” he said, “ so Allah the Almighty marked his sin in his right hand, and he did not lift food or drink using this very hand, until he wept if he saw it, and he did not speak to the people except to extend his rest, and he received people to see the mark of his sin.” (1)

[2457] Ibn finjawyh reported that: Aḥmad ibn Ja’far ibn Ḥamdān, reported that: Yūsuf ibn ʿAbd Allāh ibn māhān, reported that: Mūsā ibn ʾIsmāʿīl reported that: Ḥammād reported that ʿAṭāʾ ibn al-Sāʾib reported that Abū ʿAbd Allāh aljadaly said: Dāwūd never lifted his head to the sky after committing his sin, until he passed away. (2)

[2458] Abdullah ibn Ḥāmid, reported that: Muḥammad ibn Khālid reported that: Dāwūd ibn Sulaymān reported that: Ibn ḥumayd reported that Abū Usāmah reported that Muḥammad ibn Salīm said: Thābit reported that: Whenever Dāwūd mentioned the chastisement of Allah praised be his name, his limbs were dislocated, and only captivity could

(1) **[2456] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak; it includes Isḥāq ibn Bishr who was a liar, as well as Ibn Sulaiman. It is mawquf (stopped) due to Wahb ibn Munabbih

The authentication of the Ḥadīth:
- It was mentioned by Abū Naʿīmin ((Ḥilyat al-awliyāʾ) 5/196 on the authority of Ibn Abi Najih, with mawquf (stopped) chain of transmission.
- It was also reported by Al-Qurtubi in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 15/186

(2) **[2457] The assessment of the reliability of the chain of transmitters:**
- It includes Aḥmad ibn Jaʿfar ibn Ḥamdān ibn ʿAbd Allāh, about whom no Jarh and Taʿdil was not raised (no criticism or praise was not raised about him) and Yūsuf bin ʿAbdullāh bin Mahan, whose biography was not found. The rest of the chain of transmission is good, and it is mawquf (stopped) due to Abi ʿAbdullāh Al-Jedali.

The authentication of the Ḥadīth:
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 6/342 on the authority of ʿAffan bin Muslim on the authority of Hammad, and its chain of transmission is good.

tighten them, and if he mentioned His mercy, they would return to their place of origin. (1)

al-Masʿūdī reported that Yūnus ibn khbāb and ʿAlqamah ibn Marthad both said: If the tears of the people of the earth were collected, the tears of Dāwūd, peace be upon him, would have been more as he committed sin, and if the tears of Dāwūd and the tears of the people of the earth were collected, the tears of ʾĀdam (peace be upon him) would have been more as Allah the Almighty took him out of Paradise and he was degraded down to earth.

It is narrated that Dāwūd, peace be upon him, if he recites the az-Zabūr after committing his sin, the water currents does not stop for him, and the animal,s,, beasts and birds do not listen to him like it was before and his grace became lacking, he said: O Allah, "What is this?" so Allah the Almighty revealed to him, O Dāwūd, that sin is what changed your voice and your condition, and he said: O Allah haven't you forgiven thy humble servant he said: indeed, but the state that was between you and me from affection and closeness was revoked, and you shall never reach it again. That's why Allah revealed ﴿he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance)﴾

Al-Husayn ibn al-Fadl said: ʿAbd Allāh ibn Ṭāhir asked when reading the verse: ﴿he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance)﴾

Is he who fell down in prostration ordered to bow? (I said: nay! He replied: What does the verse mean? (I said: It means after he was bowing he fell down in prostration.

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(1) **[2458] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters includes ʿAbdullāh bin Ḥāmid and Dāwūd bin Sulaiman, about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about them), and Muḥammad bin Sulaym, I did not Know him.

The authentication of the Ḥadīth:

- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 7/69 and Hanad in ((Al-Zuhd)) (p. 263) with the narration ofAbū Usama.
- Abū Naʾim also reported it in ((Alḥlyh)) 2/328 with the narration of Ibn Abi Shaybah

[2459] Al-Husayn ibn Muḥammad ibn Al-Husayn ad-Dainuri, reported that: Hārūn ibn Muḥammad ibn Hārūn al-ʻAṭṭār reported that: Muḥammad ibn Abdul Aziz reported that: Sulaymān ibn Dāwūd reported that: Ibn Abū ʻAdī reported that Ḥumayed al-Ṭawīl reported that Bakr ibn ʻAbd Allāh al-Muzanī

reported that Abū Saʻīd al-Khudrī said: I saweth that I was writing the following surah ﴿Sad: By the Qur'an, Full of Admonition: (This is the Truth).﴾ until I reached the following verse: and Dāwūd gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance)", I saweth a vision like that of a sleeper when the pen itself bowed down in prostration so I sought the prophet of Allah, I mentioned all what I saw he said: ((we shall all follow his example, saying as he said and prostrating like he himself prostrated))

he recited the verse , prostrated and commanded us to follow his trail. (1)

[2460] Al-Husayn ibn Muḥammad reported that: Muḥammad ibn ʻAli ibn Al Ḥasan al-Sufi reported that: Abū Ḥafṣ Bakr ibn Aḥmad ibn Muqbil reported that: ʻAmr ibn ʻAlī al-Ṣayrafī reported that: ʻal-Yamān ibn Naṣr al-Kaʻbī reported that: ʻAbd Allāh Abū Saʻīd al-madanī reported that: Muḥammad ibn almunkadir reported that Muḥammad ibn ʻAbd al-Raḥmān ibn ʻAwf reported that: Abū Saʻīd al-Khudrī (may Allah be pleased with him) said:

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(1) **[2459] The assessment of the reliability of the chain of transmitters:**

- It includes Hārūn al-ʻAṭṭār, whom I did not find, and Muḥammad ibn ʻAbd al-ʻAzīz, whom I did not know.

The authentication of the Ḥadīth:

- It was reported by Aḥmad in ((Al-Musnad)) with two chains:
- The first: the chain of transmission of Affan, he said: Yazīd - Ibn Zurai' – reported to us, on the authority of Ḥāmid on the authority of Bakr, he narrated it.
- The second: the chain of transmission of Ibn Abi Uday.
- I said: as for the first chain of transmission, Ḥāmid explicity narrated on the authority of Bakr, so both chains of transmission are authenticated.
- See: ((Al-Musnad)) by Aḥmad 3/78 (11741), 3/84 (11799).
- Al- Haythamī said in ((Majmaʻ al-zawā'id)) 2/574 it was narrated by Aḥmad, and its transmitters are authentic.

I sought the prophet and said: O Messenger of Allah, yesterday,, I saw in my dream as if I was under a tree and the tree was reading (Surah Saad) and when I reached the verse of prostration I prostrated and I heard her say in her prostration: O Allah, I seeketh thine reward,, ask thee to forgive a misdeed and I call for thine divine blessings, I wisheth thou grant me thanks, and accept my good deeds, as you accepted from your servant Dāwūd, his prostration. The Messenger of Allah, then replied: ((have you prostrated O Abū Saʿīd)) he replied: nay, the prophet proceeded saying: ((you should've prostrated more than the tree)) then the messenger of Allah recited the surah until he reached the verse of prostration then he prostrated himself, then he said as the tree said. (1)

(1) **[2460] The assessment of the reliability of the chain of transmitters:**
- Al-Yamān bin Naṣr al-Kaʿbī is majhūl (unknown).
- I said: the hadith has been supported by proofs; based on them, it classed as good by virtue of another Hadith.
- The first proof:
- What Abd al-Razzaq reported in ((Al-Musannaf)) 3/337 on the authority of Ibn Uyaynah on the authority of Asim bin Sulaymān on the authority of Bakr bin ʿAbdullāh Al-Muzni that a man came to the Prophet (PBUH) and said: (O Messenger of Allah, I saw as if a man was writing the Qur'an where a tree was near to him. When he recited a verse of prostration in sūrat ṣād, it (the tree) prostrated and said: O Allah, write it as a reward for me, increase my reward for it, and release me from a burden for it. The Prophet said: We are better entitled to it than the tree.
- Al- Albānī said: This is an authentic chain of transmission. ((Silsilat al-aḥādīth Al-Sahihah)) 6/472-473.
- The second proof: What al-Tirmidhi reported in the Book of Salat (Prayer), Chapter: What Should One Say In Prostration? (579), and Ibn Majah, The Book: Establishing the Prayer and the Sunnah Regarding Them, chapter: Prostrations for reading the Qur'an (1053), Ibn Khuzaymahin ((Sahihah)) 1/282 (562) based on his authority, it was reported by Ibn Ḥibbān in ((Sahih)) as in ((Al-Iḥsān)) 6/473 (2768), Al-Ḥākim in ((Al-Mustadrak)) 1/341 (799), Al-Bayhaqī in ((al-Sunan al-Kubrá)) 2/320, and Al-Tabarani in ((al-Muʿjam al-kabīr)) 11/341 (11262). All of them reported with the narration of Muḥammad ibn Yazīd ibn khnys, he said: Ḥasan bin Muḥammad bin Ubaidullah bin Abi Yazīd reported to me: Ibn Jurayj said to me: Oh Ḥasan , your grandfather Ubaidullah bin Abi Yazīd reported to me on the authority of Ibn ʿAbbās, he said: A man came to the Messenger of Allah (PBUH) He said: O Messenger of Allah, I dreamed this night that I was praying behind a tree, and I had recited a verse of prostration, so I prostrated and saw the tree as if it was prostrating with my prostration, and I heard it - while it was prostrating- saying: O Allah, write

[2461] Al-Husayn ibn Muḥammad reported that: Muḥammad ibn ʿAli al-Ḥasan reported that: iBakr ibn Aḥmad ibn muqbil reported that: Nasr ibn ʿAliyy reported that: Muḥammad ibn Yazīd ibn khunays reported that: al-Ḥasan ibn Muḥammad ibn ʿUbayd Allāh ibn Abī Yazīd reported that: Ibn Jurayj said: O Ḥasan your grandfather ʿUbayd Allāh ibn Abū Yazīd reported that: ibn ʿAbbas (may Allah be pleased with them)reported that: A man came to the Prophet and said, O Messenger of Allah, I saw at night a vision like that of a sleeper as if I was praying behind a tree, and I saw as if I had read the prostration verse that I prostrated, and I saw as if the tree itself had prostrated and I heard her prostrate saying: O Allah, I seeketh thine reward,, ask thee to forgive a misdeed and I call for thine divine blessings, I wisheth thou grant me thanks, and accept my good deeds, as you accepted from your servant Dāwūd, his good deeds, ibn ʿAbbas (may Allah be pleased with them) said: I saw the prophet (PBUH) recite the prostration verse, then he prostrated and I heard him repeating the words of supplication of the tree while he was prostrating himself. (1)

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it as a reward for me, release me from a burden for it,

- and make it a treasure for me with You, and accept it from me as You accepted it from your servant Dāwūd.
- What has been cited by the scholars, related to this proof: Al-Ḥākim said: This is an authentic hadith, its narrators are Meccan, and no Jarh and Ta'dil was not raised about them (no criticism or praise was not raised about them).
- Al-Khalili said: This is authentic and strange hadith. See: ((Tahdhīb al-Tahdhīb)) by Ibn Hajar 2/276.
- Dr. Muḥammad Mustafa Al-Azami said: In his commentary on ((Ṣaḥīḥ Ibn Khuzaymah)): Its chain of transmission is authentic 1/282.
- Al-Tirmidhi said: This is a hasan (good) gharib (strange) hadith from Ibn ʿAbbās, and we do not know it except from this narration.
- Al-Nawawīsaid in ((Al- Majmūʿ)) 3/560: The hadith of Ibn ʿAbbās was narrated by Al-Tirmidhi and others with a good chain of transmission.
- Al- Albānī said: it is good. ((Ṣaḥīḥ Sunan Ibn Mājah)) 1/173.

(1) [2461] The assessment of the reliability of the chain of transmitters:

- Its chain of transmission is good at least. The hadith was authenticated by al-Ḥākim in ((Al-Mustadrak)) 1/341 and Al-Khalili, as he said: This is a strange and authentic hadith. See: ((Tahdhīb al-Tahdhīb)) by Ibn Hajar 2/276, Ibn Khuzaymah in ((Sahih)) 1/282 and Ibn Ḥibbān also in ((Sahih)) as in ((Al-Iḥsān)) 6/473.
- It was stated in the critical edition of ((Sahih Ibn Khuzaymah)) by Dr. Muḥammad

So, Allah revealed: ﴿So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return.﴾

Abū Ma'shar reported that both Muḥammad ibn Ka'b

and Muḥammad ibn Qays commented on the verse "he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return." they said: The first to drink the cup on the Day of Resurrection are Dāwūd and his son, peace be upon them.

﴿O Dāwūd! We did indeed make thee a vicegerent on earth: so, judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah. for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.﴾ (Qur'an 38:26)

means: there will be a severe chastisement because of their forgetting the Day of Reckoning', as a result of their having neglected faith as said Muqātil.

﴿Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!﴾ (Qur'an 38:27)

﴿Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?﴾ (Qur'an 38:28)

﴿(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.﴾ (Qur'an 38:29)

Mustafa Al-Adhami, who said: The chain of transmission is authentic.

- Al-Tirmidhi said: This is a hasan (good) gharib (strange) hadith from the hadith of Ibn 'Abbās. We do not know it except with this narration, i.e. the narration of al-Ḥasan bin Muḥammad on the authority of Muḥammad bin Yazīd bin khnys2/472. Sheikh Al- Albānī said: it is good. See: ((Sahih Sunan Ibn Majah)) 1/173.
- Al- Nawawī said: The hadith of Ibn 'Abbās was reported by Al-Tirmidhi and others with a good chain of transmission. ((al-Majmū' sharḥ al-Muhadhdhab)) 3/560.

The authentication of the Ḥadīth:

- The hadith has been previously mentioned in the footnote to the previous hadith.

liyaddabbaroo (an Arabic transliteration of the word meditate). ﴿On its signs﴾ ayatihi which is the reading of the common reciters. Abū Ja'far and 'Āṣim read in the narration of al-A'shá Albarjamī saying: Litaddabbaroo with the letter taa instead of the letter yaa.

On the other part, Al-Ḥasan said: The meditation on its signs lies in following its orders on the lawful and unlawful. ﴿that men of understanding may receive admonition﴾

﴿To Dāwūd We gave Sulaymān (for a son),- How excellent in Our service ! Ever did he turn (to Us) !﴾ (Qur'an 38:30)

﴿Behold, there were brought before him, at eventide ...﴾ (Qur'an 38:31)

Alkalbī said: Sulaymān Ibn Dāwūd, peace be upon them, invaded the people of Damascus and Nusaybin, and captured a thousand breed of horses from them. Then, Muqātil proceeded: Sulaymān inherited from his father Dāwūd peace be upon them, a thousand horses, and his father has captured them of the giants.

While Awn reported that Al - Ḥasan said on the other hand: We are informed that they were horses that came out of the sea with wings, he said: Sulaymān (peace be upon him) prayed the first prayer and sat on his chair while he was shown the horses, so nine hundreds of them were offered to him, , he paid attention to the afternoon prayer,, knowing that the sun had gone down and he missed the prayer he knew it was a demerit for him so saddened and said: Take it away, they took it away, so the horses were slaughtered by the sword and offered to Allah, only a hundred of those winged horses remained, so whatever horses dwelled in the wilderness and the barnes today are the offspring of the hundred horses Dāwūd spared.

On the other part, Al-Ḥasan said: When the horses were slaughtered, Allah the almighty replaced them with horses better than them and more faster. The wind flows to his order, so he would depart from Jerusalem to a land at istakhar, then he would fly from Qadira and stay the night at Kabul.

Ibn Abbas said: I asked 'Alī ibn Abī Ṭālib (may Allah be pleased with him) about this verse and he said: What didi you hear about this verse O

ibn Abbas? I heard Ka'b al-aḥbār say: Sulaymān (peace be upon him) was preoccupied one day by seeing horse breeds and looking at them until the sun disappeared with the veil, of the night and he said when the prayer was missed "I loved performing good deeds for the remembrance of Allah until the sun descended from the sky with the veil of the night,, so I said take them away ", meaning the horse breeds and they were fourteen and they replied to him, so he ordered to hit their legs and necks with the sword and killed them, and if Allah the Almighty robbed him of his king for fourteen days because he wronged the horses by killing ʿAlī said: Ka'b lied, but Sulaymān showed him horse breeds one day because he wanted to fight an enemy until the sun disappeared with the veil, so he said by Allah's command to the angels entrusted with the sun: They replied to me means the sun, and they replied to him until he prayed the afternoon at the time and that the prophets of Allah do not oppress and do not heed to injustice and do not accept injustice because they are infallible and purified, so that is the saying of the Almighty ﴿coursers of the highest breeding, and swift of foot﴾ which is the horse based on three legs and the other has set up on the tip of the hoof of a hand or a man.

ʿAmr ibn Kulthūm said:

Taraknā al-Khayl ʿākfh ʿalayhi

Maqladah aʿnitahā ṣufūnā.

Transliteration:

We left the horses, gathered around it,

Mimicking its movements, our tranquility lit.

Al-Qutaybi said:

Alssafinatu in the Arab tongue means the standing horses, the prophet of Allah said: ((Whoever wishes that he be received by men standing then, let him take his seat in the Fire)) means: standing.

"Aljiyadu" means fast horses, singular form "jawad".

And he said, ﴿Truly do I love the love of good, ...﴾ (Qur'an 38:32)

meaning horse breeds, the Arabs alternate between the Raa and the Lam, so you say: Inhamalata al ain wa inhamarata means it was filled with tears, khatalta ar rajul wa khatartuhu means fooled him.

Then, Muqātil proceeded: Love of good means love of money which is here represented by the horses that were shown to him.

﴿with a view to the glory of my Lord,﴾ means prayer, Allah revealed: ﴿By men whom neither traffic nor merchandise can divert from the Remembrance of Allah,﴾ (Qur'an 24:37)

"until (the sun) was hidden" means the sun, it's a metaphor similar to Lubayd's saying:

Ḥattá idhā alqat ydan fī kāfrin: Means the sun.

﴿in the veil (of night)﴾ which is a mountain lesser than Qaaf, farther than a year's walk, that the sun sets behind.

﴿Bring them back to me...﴾ (Qur'an 38:33)

means I want to see them again ﴿then began he to pass his hand over (their) legs and their necks.﴾ means: He wiped her legs and necks with the sword and slaughtering their lot as an offering to Allah the Almighty and seeking His satisfaction, as the prophet was preoccupied with horses that he didn't perform acts of obedience to Allah, , and that was an offering to Allah and permissible to the prophet himself to perform just as it was permissible for us to slaughter cattle.

And some of them said: It means locking the horse breeds up for the sake of Allah and ironing her legs and necks by giving them as charity, and it is said to the on leg ironing of illat and to the on the neck Dahaq () Al-Zuhri and Ibn Kaysan both said: He wiped her legs and necks and cleaned it of dust out of love for her. Which is the narration of Abū Ṭalḥah reported from Ibn ʿAbbās

﴿And We did try Sulaymān: We placed on his throne a body (without life); but he did turn (to Us in true devotion)﴾ (Qur'an 38:34)

it's the story of the plight of the Messenger of Allah Sulaymān ibn Dāwūd, peace be upon them, and the reason for the demise of his reign for a while.

Commentators differed as to why his kingship was revoked: Muḥammad ibn Isḥāq reported from some scholars saying that: Wahb ibn munabbih said: Sulaymān (peace be upon him) heard of a city on an island of the islands of the sea called Sidon which had a king of great importance that people did not have a way to his place in the sea, and Allah the all able has granted his messenger Sulaymān peace be upon him kingship that nothing was forbidden to him on land or sea, but the wind flows to him, so he went out to that city carried by the wind on the back of the water until his soldiers be it jinn or humans descended in the city, he killed its king and took what lied therein and had taken (in what was taken) a girl of that king known as: Jarādah whose beauty was unmatched so he chose her for himself and invited her to embrace Islam, so she became a Muslim on the estrangement of her and lack of jurisprudence, and he loved her with a love that he loved none of his women and she was on her status with her sadness not withering and her tears would not stop ,so he felt burdened and asked her: O love what about your continuous sorrow and running tears, she replied: I remembreth my father, his kingship and his outcome that it burdens my heart and causes me to feel sorrow and pain, so Sulaymān Peace be upon him said: Allah has exchanged for you a king who is greater than your father in terms of his kingship and his authority and he guided you to Islam which compares to none of the above mentioned. It's all yours, but If you had ordered the demons to show his image in my house so, I would see it day and night I would have hoped that this would lift my sadness and entertain me.

So Sulaymān commanded demons at his disposal and said: Show her the image of her father in her house so that she would not deny him anything, so they represented him to her until she looked at her father, but he had no soul in him, so she passed on to him when they made him, so she buttoned his shirt and put on his clothes that he was wearing before getting murdered , and

then if Sulaymān (peace be upon him) went out of her house, she would seek him in her feasts until she prostrated to him and they prostrated to him as she did with him in his kingship and she went every night like that, and Sulaymān (peace be upon him) did not know anything of that for forty mornings, and that reached Āṣif ibn barkhiyā who was a friend of his (means Sulaymān), it's worth noting that Āṣif was never sent away whenever or wherever he sought audience with Sulaymān his king and friend. When he wanted to enter to any of his friend's houses, he entered on the spot whether Sulaymān was absent or present, , so he sought him and said: O messenger of Allah,, I'm but an old man, my body became frail,, my time approaches and i'm the nearest to go,, I sought thee at his hour because I liked to present a matter before death in which I remember those who have gone from the prophets of Allah,, praising them with my knowledge of them and teaching people some of what they were ignorant of many of their matters,, so the prophet replied: Do it

So Sulaymān amassed people, so Āṣif rose and preached them, informing them on the matters of every prophet among Allah's messengers until he reached Sulaymān and said: You were the most beautiful, the more wondrous, the wisest in your younger days and the farthest from any misdeed, then he went away, so Sulaymān had a brewing anger, that when he reached his house he sent for Āṣif and sought his audience, he said: O Āṣif, thou mentioned those who were past prophets of Allah and praised them well in all their times and in all their matters so when you mentioned me, you made praise to me well in my childhood, and I kept silent about what else about my matter as a grown up man and your present king , so what did I perform of reprehensible innovations at the end of my life?! He replied: There's another deity that has been worshiped in your house for forty mornings that you know not of, all for the sake of a woman's love my lord, Sulaymān was left perplexed saying: In my own house! He replied: certainly. He replied: Verily, unto God do we belong and, verily, unto Him we shall return. I knew that you only said what you said about something that you knew of.

Then Sulaymān (peace be upon him) returned to his house, broke that

idol and punished that woman and her offspring then he ordered the clothes of purity, and he brought her clothes that can only be spun by the firstborn, and a woman with flesh and blood hasn't touched it, so he put them on, then he went out to a peasant from the ground alone, and he ordered ashes to be brushed for him, and then he came repentant to Allah the Almighty until he sat on that ashes and rubbed it with his clothes, in modesty for the sake of Allah the Almighty, he praised and prayed to Him, crying and asking for forgiveness for what was done in his house and that he said: Lord, what is your affliction with the family of Dāwūd, to worship others and to acknowledge in their household and their families the worship of other deities/ idols, so he supplicated from the morn till the veil of the night hid the moonlight then he returned to his house and the mother of a child of his was called Amīnah If he entered and wanted intercourse with one of his wives, he would put his ring at her place, until he was cleansed, after spending the night with her, and he did not touch his ring except when he was pure, and his kingship was in his ring, so he put it one of those days then as he used to put it, and then he entered his doctrine, and the devil came to her, the owner of the sea, and he was known as sakhar, he was the spitting image of Sulaymān (peace be upon him),she wouldn't even be able to distinct them from one another, and he said: O Amīnah, giveth me mine own ring, she gave it to him and he put it in his hand, and then he went out until he sat on Sulaymān's bed, and the birds, the jinn, and the human all flocked to him.

And Sulaymān (peace be upon him) went out, seeking Amīnah, he had his condition and appearance changed in everyone's eyes, and he said, O Amīnah hand me my ring and she said: Who is't art thee ? Sulaymān ibn Dāwūd, she said: You lied for you're not Sulaymān ibn Dāwūd, ,for Sulaymān came and took his ring while he was sitting on his bed in his kingship, so Sulaymān (peace be upon him) knew that his sine degraded him so he went out and made him stand on the house of the houses of the children of Israel, and he said: I'm Sulaymān ibn Dāwūd, so they throw dust and insult him saying: Look at this madman he's out of his right mind claiming to be Sulaymān ibn Dāwūd,.

When Sulaymān saw this, he sought the sea, and he used to transport the whales to workers at sea to the market, and they gave him two fishes every day, and if he sold one of his fish with loaves and grilled the other, he ate it, he stayed like this for forty mornings which is the amount the idol was worshiped in his house, and Āṣif, and the great children of Israel denied the rule of God's enemy Satan in those forty days, and Āṣif, said: O children of Israel, have you seen any difference in the rule of the son of Dāwūd, as I have seen?! They replied: Indeed, he added: Give me time, so I shall seek his wives and ask them whether they denied in particular what we denied commonly, and he entered upon Sulaymān's wives and said: Did you deny of the son of Dāwūd what we denied?! They said: The most severe is that he leaves a woman of us in her blood, and does not wash from after sleeping with any of us, and he said: Verily, unto God do we belong and, verily, unto Him we shall return, for this is the clear affliction, and then he went out to the children of Israel and said: I seeth that his private is like his general matter for he certainly changed, when forty mornings passed, the devil flew from his council and then passed by the sea and threw the ring into it, and a fish swallowed it, and some fishermen took it, and Sulaymān (peace be upon him) worked for him, so that someday at night he gave him his two fishes, with one of 'em that took the ring,, Sulaymān went out with his fish, and he sold the one that did not have the ring in her belly with loaves, and then he cut open the other fish, to put it in a pot, the ring suddenly fell into his hands so he fell prostrating, and flocks of birds, jinn and man came to him and knew that the one who had entered in his stead committed reprehensible innovations

his house, so his kingship returned, and he showed repentance from his guilt and commanded the demons and said: Bring me O Sakhar, so the demons sought Sakhar for his sake, until he was brought at the feet of Sulaymān,, he ordered sakhar be tied to a rock, then he tightened it with another, and then he tied it with iron and lead,, afterwards, he commanded Sakhar be thrown into the sea. All of which was the narration of Wahb ibn Munabbih.

As-Suddī said explaining the reason for this: Sulaymān,, (peace be upon him) had a hundred women, and one of them was called Jarādah, and she was the preferred one among his wives and believed them with him Sulaymān,, would take off his ring whenever he was junub, he would only trust her with it, so she sought him one day and said:,, My brother has a dispute with so-and-so, and I would love you to judge for his sake if he comes to you, and he said: Indeed but he certainly didn't, he was afflicted by his words,, he gave her his ring, and he entered the exit, and the devil came out in his image and told her: Giveth me the ring, and she gave it to him,, he came until he sat on the bed of Sulaymān (peace be upon him), and Sulaymān went out after he asked her to give him his ring, and she said: Didn't you take it before ! He replied: No, and he went out in his place lost, and Satan stayed ruling among the people for forty days, and the people denied his rule, and the readers of the children of Israel and their scholars gathered, and they came until they entered upon his wives, and they said: We have denied this, and if Sulaymān's mind is in tatters, then we have denied his rulings, so the women wept at that time, and he said: So they came walking until reaching him, they stared at him,, then they spread the Torah, and they read it, and when they read the Torah, he flew out of their hands until he fell on a balcony with the ring with him, and then he flew until he went to the sea, and the ring fell from him into the sea, and a whale swallowed it, and he said: And Sulaymān (peace be upon him) came in the state in which he was until he ended up with the fishermen of the sea while he was hungry and his hunger intensified, so he fed from their catch and said: I am Sulaymān, and some of them arose to him, and struck him with a stick, until the stick was broken,... So he washed his blood while he was on the seashore, and the fishermen blamed their companion who had beaten him, and said: Woe to you for striking him, he said: He claimed to be Sulaymān, so giveth thee him two fishes, from your catch,, Sulaymān was totally beaten until he got up to the seashore, and he split its stomachs, wash,ed it and he found his ring in the belly of one of them, and he took it, and he put it on,, so Allah the most merciful gave him back his kingship and splendor, and the

bird came until it engulfed him, the people knew that he was without doubt Sulaymān, they apologized for what they had done, and he said, I do not accept your apology nor do I blame you for what you've done, this is a must, and then he came until he reached his fief he ordered the devil be brought to him. He who took his ring and put it in a box, and then applied it and locked it with a lock and sealed it with his ring, and then he commanded the man be thrown into the sea, and he is also alive until the hour.

In some narrations, when Sulaymān, (peace be upon him) was deviated from the right path the ring fell from his hand and it was his property, so Sulaymān, t took it and returned it to his hand, and it fell from his hand again, and when Sulaymān, (peace be upon him) saw it, it was not fixed in his hand, he was sure of fitna, and that Āṣif told Sulaymān, (peace be upon him): You deviated for you committed guilt and the ring does not hold in your hand for fourteen days, so flee to Allah in repentance of your sin and I shall take your place and walk in your world, stay with your family, and walk in your stead until Allah accepts your repentance and returns you to your king,ship so Sulaymān (peace be upon him) fled to his Lord and Āṣif took the ring and put it in his hand and it was fixed, so Allah revealed ﴿And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion)﴾ Āṣif was , the writer of Sulaymān peace be upon him, and he had knowledge from the book, so Āṣif ruled in Sulaymān's stead and lived his life for fourteen days until Sulaymān (peace be upon him) returned to his home repentant to Allah the Almighty and Allah returned his kingship so Āṣif abandoned the throne and Sulaymān (peace be upon him) sat on his throne, thus receiving his ring and wore it again.

[2462] Shuʿayb ibn Muḥammad reported that Makkī ibn ʿAbdān reported that: Aḥmad ibn al-Azhar reported that: Rawḥ ibn ʿubādh reported that: Ḥammād ibn Zayd reported that Saʿīd ibn almusayyib reported that Sulaymān ibn Dāwūd (May Allah's peace and blessings be upon them) hid from the people for three days, and Allah, may He be exalted, revealed to him: O Sulaymān,

you withheld from the people for three days,, behold for you did not consider the matters of my servants, and you did not do justice to an oppressed! He mentioned the hadith of the ring and the devil took it as we narrated and said at the end of it ʿAlī said: I mentioned this to Al Ḥasan, and he said that Allah the Almighty would not make Sulaymān, oppress his wives. (1)

Some commentators further commented: The reason for the fitna/deviation of Sulaymān (peace be upon him) was that he was commanded not to marry a woman except from the children of Israel, so he married a woman from another group, which brought him the punishment and chastisement we mentioned.

It is said: When Sulaymān (peace be upon him) captured the daughter of the king of Sidon, he admired her and offered her to embrace Islam,, she refused and refrained, and Sulaymān (peace be upon him) made fear strike her heart ,so she said: If you force me to accept Islam, I will kill myself, so Sulaymān (peace be upon him) feared that she would kill herself, that he married her as a polytheist, and she worshiped an idol made from Ruby for forty days in secret until she became Muslim, and Sulaymān was punished by the demise of his reign for forty days.

al-Shaʿbī said explaining the reason for this: A son was born to Sulaymān (peace be upon him),, the demons gathered, and some of them said: If a child lived for him, we wouldn't be freed from our misery and forced labor, so we can kill his son and madden him, so Sulaymān (peace be upon him) knew about that, so he ordered the clouds until the wind carried him and fed his son in the clouds for fear of demons, so Allah punished him with his fear of

(1) **[2462] The assessment of the reliability of the chain of transmitters:**
- It includes Shuʿayb ibn Muḥammad who is Mastur (veiled).
- It has already been indicated that the narration of Sa'id bin Al-Musayyib and a group of the predecessors that mentioned this story is only taken from the People of the Book who are not trustworthy, especially what was related to the infallibility of the prophets. It is falsehood, and Allah knows best

The authentication of the Ḥadīth:
- See: ((Tārīkh al-Rusul wa-al-mulūk)) by al-Ṭabarī 1/496-499, ((al-Durr al-manthūr)) by al-Suyuti 5/580.

demons, and the boy died, so he placed a dead body on his throne which is the body that was mentioned in the following verse: ﴿We placed on his throne a body (without life); but he did turn (to Us in true devotion)﴾

It is said: It is that Sulaymān (peace be upon him) went out one day willing to see all his women tonight so that a son would be conceived in each of them and he would strive for the sake of Allah, but he did not except, so he slept with them all in one night, but nothing waited for him except for a dead newborn and the midwife brought him and threw him on the throne of Sulaymān, peace be upon which is why the following verse was revealed Almighty ﴿We placed on his throne a body (without life); but he did turn (to Us in true devotion)﴾ which is what:

[2463] ʿAbdullāh ibn Ḥāmid ibn Muḥammad Al Wazzan and others reported that: Aḥmad ibn Muḥammad ibn al-Ḥasan ibn al-sharqī reported that: Muḥammad ibn ʿAqīl and Aḥmad ibn Ḥafṣ reported that: Ḥafṣ reported that: Ibrāhīm ibn Ṭahmān reported that Mūsá ibn ʿuqbah reported that: Abū al-Zannād reported that ʿAbd al-Raḥmān al-Aʿraj reported that Abū Hurayrah reported that the messenger of Allah said: ((I will go round in the night to my seventy wives, and every one of them will give birth to a child (who will grow up) as a horseman and fight in the cause of Allah His companions said to him: Say" Insha' Allah." but he did not say Insha' Allah. He went round all of them but none of them became pregnant but one, and she gave birth to a premature child. And by Him in Whose hand is the life of Muḥammad, if he had said, Insha' Allah (his wives would have given birth to the children who would all have grown up into horsemen and fought in the way of Allah). Which us the reason why Allah revealed: "And We did try Solomon.." (1)

(1) **[2463] The assessment of the reliability of the chain of transmitters:**
- ʿAbdullāh bin Hamed about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him). The rest of the chain of transmission is good

The authentication of the Ḥadīth:
- It was reported by Al-Bukhārī in the Book Jihad and Expeditions, Chapter: Who wishes to beget a son to send for Jihad (2819), and Muslim reported it in the Book of Oaths, Chapter: Saying: "If Allah wills" when swearing oaths and at other times (1654).

Then, Muqātil proceeded: Sulaymān (peace be upon him) was tried after twenty years of reign.

﴿We placed on his throne a body﴾ means a demon according to most commentators, who later differed in the demon's name:

aḍ-Ḍaḥḥāk and Qatada said: His name is Ṣakhr ibn ʿUmayr ibn ʿAmr ibn shrḥabyl, he was the one who pointed diamonds to Sulaymān (peace be upon him) (when he ordered the construction of Jerusalem and was told that they shall not hear the sound of its sculpture, so they took diamonds) so they made them cut stones and jewels with it and did not have any voice, and Sulaymān (peace be upon him) was if he wanted to enter the open space and the bathroom. He did not enter wearing his ring, so he entered the bathroom then the demon's story took place, , he further added: There was a man among them who compared him to ʿUmar ibn alkhaṭāb in strength, and he said: But by Allah, let us try it, and He said: O Prophet of Allah, and he sees only that he is the Prophet of Allah, have you seen one of us who is afflicted with janabah on a cold night and who deliberately leaves washing up until the sun rises? He replied: No, so he was authorized to do so, and it was mentioned the hadith.

Abu Ishaq narrated from ʿUmarah ibn ʿAbd that ʿAli (may Allah be pleased with him) said: While Sulaymān (peace be upon him) is sitting on the seashore messing with his ring, as it fell from his hand into the sea and his kingship was in his ring.

Ḥammād ibn Salamah reported that ʿAmr ibn Dīnār that Jābir ibn ʿAbd Allāh said: The Messenger of Allah said: ((The inscription of the ring of Sulaymān ibn Dāwūd, peace be upon them, was there is no god but Allah, Muḥammad is the Messenger of Allah)).

Returning to the hadith of ʿAli, he said: So Sulaymān (peace be upon him) set out and succeeded the devil in his family, so he sought and old woman, the old woman told him: If you want to go and ask ,to offer help then knoweth that I will entrust you with housework, and if you want to entrust me with housework so you've to go and earn money to provide for us, , he went seeking

a job, that he reached fishermen and he sat down with them, and they threw fish to him, and he set out with them until he met the old woman, and she began to cook it, and she cut the belly of a fish, and there was the ring in it, and she took it, , faced Sulaymān and said: What is this? So Sulaymān (peace be upon him) took it and put it on, and the demons, the jinn, the bird, and the beast sought him and the devil who was stayed with his family fled, and he came to an island in the sea, Sulaymān sent the demons tailing him , and they said, We cannot do it, but he visits a spring on an island every seven days, a day, and we cannot do it until he gets drunk, its water was drained it and wine took its place, the day came,, and if it was with wine, he said, By Allah, you are a good drink, but you catch the forbearing, and you increase the ignorance of the ignorant, and then he returned until he was struck by thirst. Then he came to her and said that you are not a good drink, but you hunt the forbearing and increase the ignorance of the ignorant, he said, and then he drank it until it overcame his mind, and then they showed him the ring, and he said, Listen and obey, he said, and Sulaymān (peace be upon him) brought it, and he tied it up, and then he sent it to a mountain, which they mentioned as the mountain of smoke, and it was said: The smoke that you see is its breath and the water that comes out of the mountain is his urine.

As-Suddī said: The devil's name is: Ashmadhi, it is said: Habakiq.

Mujāhid said: Āṣif.

[2464] Abu Ṣāliḥ reported that Abu al-Ḥasan al-Bayhaqī al-Faqih reported that: Abū Ḥātim al-Tamīmī, reported that: Abū al-Azhar reported that: Rūḥ ibn ʻUbādah reported that: Shibl reported that Abū najīḥ reported that Mujāhid commented on the verse: " We placed on his throne a body" he said: A demon called Āṣif who Sulaymān (peace be upon him, told, how do you deviate people from the path of the right, he said, show me your ring, I tell you, but when Āṣif received the ring he threw it at sea) so, Sulaymān (peace be upon him) was lost and his kingship declined, Āṣif sat on his throne and Allah the Almighty prevented him from Sulaymān's women, but he did not

approach them and people denied Sulaymān's order, and Sulaymān (peace be upon him) used to ask for food treats and say, "Do you know me,, i'm but Sulaymān, and they perceived him to be a liar, until a woman gave him a whale one day, after he slit the whale's belly, he found his ring in its stomach, and his kingship was returned , Āṣif fled and entered the sea. (1)

It is said: The body is Āṣif ibn barkhiyā that benevolent friend of his, then the story goes on.

It is said: He is the dead child who was nourished in the clouds.

It is said: He is the imperfect child.

It is said: The following verse meant: ﴿We placed on his throne a body (without life)﴾ means that Sulaymān peace be upon him was, struck with an illness that rendered him close to death until he became a body in the parable without a soul, and the strenuous patient may be described as such, so it is said, he lies as a dumped body meaning there was no soul left in his body.

The verse is a metaphor to: We placed on his throne a body (without life)

With regard to the description of Sulaymān's throne (peace be upon him) it was said:

That Sulaymān, peace be upon him, when he reigned after his father, he, ordered to take a chair to sit to judge and ordered a chair to be fabricated in a wonderful and magnificent manner that if a skeptic or a false witness saws it he dares not lie, thus, he'll be deterred and intimidated.

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(1) **[2464] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters includes:
- 1- ʿAbdullāh bin Abi Najih who is Mudalliss narrator (concealing defects or weaknesses in the chain of transmission).
- 2- Abū al-Ḥasan al-Bayhaqī, whose biography was not found.

The authentication of the Ḥadīth:
- It was reported by al-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/157 and based on his authority it was reported by al-Suyuti in ((al-Durr al-manthūr)) 5/584, and its chain of transmission includesAbū Najih who was Mudalliss narrator (concealing defects or weaknesses in the chain of transmission) as well.

He had his throne made from the tusks of elephants,, along with rubies, pearls, aquamarine, and types of jewels,, they surrounded it with four palm trees of gold, red sapphire and green emeralds, on top of two palm trees, including two peacocks of gold, and on top of the other two eagles of gold, some of them opposite each other,, they made from the sides of the chair a lion of gold, on top of each of which was a column of green emeralds, and they held on the palms vineyards of red gold, and they made its branches of red rubies, so that it can shadow the palm vineyard and the throne. He replied: If Sulaymān wanted to sit on the throne, he would put his feet on the lower step, so the whole chair would turn including the rotation of the accelerated millstone, the eagles would spread their wings as peacocks follow their example, and the two lions spread their hands, hitting the ground with their tails, all of which every time Sulaymān, peace be upon him climbs a step, when he sits on the throne the two eagles situated on the two palms put his crown over his head then turn the chair, including and rotate with him eagles, peacocks and lions who have their heads tilted to Sulaymān, peace be upon him, with scents of musk, and amber flowing from its mouths, then a golden dove standing on a pillar of the throne, would hand him over the Torah and Sulaymān (peace be upon him) opens it and reads it to the people and calls for them to hear his judgment in their matters. He replied: Then the greatest of men among the children of Israel would sit on the chairs of gold and jewels which are a thousand chairs on his right and comes the great jinn and sit on chairs of silver on his left which are a thousand chairs , all of them barefoot, then birds engulfs them and people then would seek Sulaymān to judge between them If evidences are laid bare and witnesses have advanced to establish testimonies the throne would spin with all of its accessories in speed, and the two lions would extend their hands and hit the ground with their tails the eagles and peacocks would flap their wings, and the witnesses are overall terrified of them, and from that severe horror They bear witness only to the truth.

He said, ﴿O my Lord ! Forgive me..﴾ (Qur'an 38:35)

for I have sinned ﴿and grant me a kingdom which, (it may be), suits not another after me﴾ Ibn Kaysan said: Which is not fit for another.

﴿for Thou art the Grantor of Bounties (without measure).﴾ means the bestower.

ʿAṭāʾ ibn Abī Rabāḥ said in the same context: Grantest thou kingship for me that won't be taken from me for the rest of my life like it was done to me before.

Muqātil Ibn Ḥayyān said: Sulaymān (peace be upon him) was a king, but he wanted to say "suits not another after me" meaning harnessing the wind and the bird, be only a miracle related to his kingship alone with no future peer.

It is said: Rather, he asked this to be a sign of his prophecy, an indication of his message, and a miracle of his.

It is said: Rather, he asked for forgiveness and acceptance of repentance, as Allah the Almighty answered his supplication, and his kingdom was restored and increased on later dates.

ʿAmr ibn ʿUthmān alṣadafy reported that: He wanted to rule over his self and his wit altogether.which is supported by the following narration:

ʿAbd Allāh ibn Ḥāmid reported that: Muḥammad ibn Khālid reported that: Dāwūd ibn Sulaymān reported that: ʿAbd ibn Ḥāmid reported that: ʿAbd Allāh ibn Yazīd reported that: ʿAbd al-Raḥmān ibn Ziyād al-Afrīqī reported that Salāmān al-Shaʿbānī reported that: He heard the prophet (PBUH) say: **((Haven't you seen Sulaymān for what his lord gave him of kingdom and might, he didn't lift his head up to the sky out of modest for the sake of Allah the Almighty until he passed away))** (1)

(1) **[2465] The assessment of the reliability of the chain of transmitters:**
- 1 - ʿAbdullāh ibn Ḥāmid, about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him).
- 2- Dāwūd ibn Sulaymān was not found.
- 3- it is interrupted between Salāmān al-Shaʿbānī and the Prophet (PBUH).
- 4- ʿAbd al-Raḥmān al-Afrīqī, who is weak.
- **The authentication of the Ḥadīth:**
- It was reported by al-Tabarani, with a connected chain of transmission, and based on his narration, it was reported byAbū Naim in ((Ḥilyat al-awliyāʾ) 1/128, al-Khatib in ((The History of Baghdad)) 6/100, and Ibn Asaker in ((The History of

[2466] Shuʿayb ibn Muḥammad reported that: Makkī ibn ʿAbdān, reported that: Abū al-Azhar reported that: Rūḥ ibn ʿUbādah reported that: Hishām reported that Al-Ḥasan reported that the prophet said: **((Shayṭān showed himself to me in my praying place yesterday, as if he was shaking, I wanted to lock him up until morning but I remembered the supplication of my brother Sulaymān who used to say "O my Lord! grant me a kingdom which, (it may be), suits not another after me" so I left Shayṭān and resumed praying))** (1)

[2467] Ruh reported that Shu'bah reported that Muḥammad ibn Ziyād said: I heard Abū Hurayrah say: He heard the prophet saw (PBUH) said: **((A highly wicked one amongst the Jinn escaped yesternight to interrupt my prayer, but Allah gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you, all together or all, might look at him, but I remembered the supplication of my brother Sulaymān:" My Lord, forgive**

Damascus)) 22/274. It also includes ʿAbd al-Raḥmān ibn Ziyād al-Afrīqīwho is weak, as mentioned above.

- I said: I did not find it in the books of al-Tabarani, and Allah knows best. It was reported with mawquf (stopped) narration of Salman bin Amer, by both Ibn Abi Shaybah in ((al-Musannaf)) 7/70, and Hanad in ((al-Zuhd)) 2/263. The name of Salaman was intentionally and unintentionally changed, as they mentioned instead of him (Sulaymān bin Amer).

(1) **[2466] The assessment of the reliability of the chain of transmitters:** it includes;

1- Shuʿayb bin Muḥammad Al-Bayhaqī, about whom no Jarh and Ta'dil was not raised (no criticism or praise was not raised about him).

2- it is interrpted between Al-Ḥasan Al-Basri and the Prophet (PBUH), as the hadith is mursal (incomplete).

The authentication of the Ḥadīth:

- It was reported by Al-Bukhārī in the Book of Actions while Praying, Chapter: What kind of actions are permissible during As-Salat (1210), the Book of Prayer, Chapter: To fasten a prisoner or a debtor in the mosque (461), and Muslim in the Book of Mosques and Places of Prayer, Chapter: The permissibility of cursing the Shaitan during prayer, and seeking refuge with Allah from him; and the permissibility of doing a few actions while in salat (541) with the narration of Shu'bah on the authority of Muḥammad bin Ziyad on the authority ofAbū Hurairah, with marfu' (raised) chain of transmission.

me, give me such a kingdom as will not be possible for anyone after me”))[1]

﴿Then We subjected the wind to his power, to flow gently...﴾ (Qur’an 38:36)

meaning subservient ﴿to his order, Whithersoever he willed,﴾

meaning whenever he wanted to in the language of the people of Ḥimyar, it’s common among the Arabs to say: Asaba al sawab (meaning he got it right)

A poet once said:

Words hit their mark, but couldn’t stay,

And in the crucial moment, the answer went astray.

﴿As also the evil ones...﴾ (Qur’an 38:37)

meaning the devils were subjugated to his sake ﴿(including) every kind of builder and diver﴾ building marvelous edifices, and diver, in the sea, bringing up pearls, and Sulaymān was the first to bring pearls out of sea.

﴿As also others bound together in fetters.﴾ (Qur’an 38:38)

bounded together in fetters, in shackles with their hands tied to their necks, singular form safad, plural asfad which was mentioned in the verse.

﴿Such are Our Bounties:...﴾ (Qur’an 38:39)

This is Our gift. So, bestow, grant thereof “whether thou bestow them (on others) or withhold them” the Arabs call whomsoever gives a piece of bread saying A’tanihu meaning he bestowed it upon me.

On the other part, Al-Ḥasan said: Allah the Almighty did not bestow on anyone a divine grant unless he made it held in account except Sulaymān (peace be upon him), who Allah the Almighty bestowed upon him blessed gift,s and revealed: “whether thou bestow them (on others) or withhold

(1) **[2467] The assessment of the reliability of the chain of transmitters:**
- Shu‘ayb ibn Muḥammad al-Bayhaqī, about whom no Jarh and Ta’dil was not raised (no criticism or praise was not raised about him).
- The rest of the chain of transmission is good.

The authentication of the Ḥadīth:
- It has been previously mentioned in the previous hadith

them, no account will be asked." he said: If he bestowed he'll be rewarded, if he withheld he won't be held accountable.

Then, Muqātil proceeded: It is in the matter of demons meaning freeth O king whomever you want from them and keep whomever you want from them subjugated, and there is no liability for you in what you do.

﴿And he enjoyed, indeed, a Near Approach to Us...﴾ (Qur'an 38:40)

meaning a station of nearness "and a beautiful Place of (Final) Return." a fair resort.

﴿Commemorate Our Servant Ayyūb ...﴾ (Qur'an 38:41)

Muqātil said: He was known as Abū ʿAbd Allāh.

Behold he cried to his Lord: ﴿The Evil One has afflicted me with distress and suffering!﴾ afflicted me with hardship, harm, and suffering', pain

Then, Muqātil proceeded: Pain at the body and ﴿suffering﴾ at the loss of money. It consists of four tongues: "Nusub" with two dammas which is the recitation of Abu ja'far "Nasab" with fatha on the letter nuun and the letter saad which is the recitation of Yaʿqūb, and Nasub with fatha on the letter nuun and jazm on the letter sad which is the narration of Hubayrah from Ḥafṣ from ʿĀṣim and Nusb with a damma on the letter nuun and jazm on the letter saad which is the recitation of other Qur'anic commentators.

They differed in the cause of the affliction of Ayyūb (peace be upon him):

Wahb proceeded: A man sought Ayyūb when he faced an opression seeking his help, Ayyūb didn't help him so he was afflicted by Allah.

Ḥayyān reported that Al kalbi reported that: Ayyūb was conquering one of the infidel kings, and Ayyūb's cattle were in the side of that king, so he refrained from conquering him, and he was afflicted.

Others said: Ayyūb was very wealthy, and he admired his money, and he was afflicted.

"(The command was given:) ﴿Strike with thy foot...﴾ (qur'an 38:42)

meaning: Stamp your foot, on the ground.

﴿here is (water) wherein to wash,﴾ means: Stamp your foot, on the ground and he stamped [it] and a spring of water gushed forth, and it was said: This is a hot bath, water for you to wash with, so another cool spring gushed ﴿cool and refreshing, and (water) to drink.﴾

﴿And We gave him (back) His people and doubled Their number,as a Grace From Ourselves, and a thing For commemoration, for all Who have Understanding. And take in thy hand A little grass, and strike Therewith: and break not (Thy oath). Truly We found Him full of patience and constancy. How excellent in Our service ! Ever did he turn (to Us) !﴾(Quran:38:43-44)

﴿And take in thy hand A little grass,﴾ that is bundle of grass

﴿and strike﴾ your wife

﴿Therewith: and break not (Thy oath).﴾: Your swear

﴿Truly We found Him full of patience and constancy. How excellent in Our service ! Ever did he turn (to Us) !﴾

﴿And commemorate Our Servants Abraham, Isaac, and Jacob, Possessors of Power and Vision.﴾(Quran:38: 45)

The public recited it as plural: Our Servants, in Arabic: { wādhkr A‘bādnā }.

Ibn Kathīr and Ibn ‘Abbās recited it as singular: Our Servant, in Arabic: “‘Abdnā”

(2468)Abū al-Ḥasan Aḥmad ibn Muḥammad ibn Yūsuf al-Faqīh told on the authority of Aḥmad ibn Muḥammad ibn Yaḥyá ibn Bilāl, on the authority of Yaḥyá ibn al-Rabī‘ al-Makkī, on the authority of Sufyān ibn ‘Uyaynah, on the authority of ‘Amr, on the authority of ‘Aṭā’, that Ibn ‘Abbās»And commemorate Our Servants Abraham” and that Ibn ‘Abbās said “Abraham was mentioned first and then his son”(1)

(1) **[2468] The assessment of the reliability of the chain of transmitters:**
- It includes those whose biography I did not find, but the reading is proved on the authority of Ibn ‘Abbās

The authentication of the Ḥadīth:
- It was reported by Al-Ṭabarī in ((Jāmi‘ al-Bayān)) 23/169 with an authentic chain of

﴿Abraham, Isaac, and Jacob, Possessors of Power and Vision.﴾: Those with strength in worship ﴿and Vision.﴾: and insights into religion and knowledge.

﴿Verily We did chose them For a special (purpose) Proclaiming the Message Of the Hereafter.﴾(Quran:38:46)

Al Medina people recited it as an adverbial phrase. It is the narration of Hishām on the authority of people of Sham. Others recited using nunnation (insertion of case endings) on the appositive

﴿They were, in Our sight, Truly, of the company Of the Elect and the Good﴾.

And commemorate Ismā'īl, Elisha, and Zul-Kifl: Each of them was Of the company of the Good. This is a Message (Of admonition): and verily, For the Righteous, Is a beautiful place Of (final) Return,﴾(Quran:38: 47-49)

﴿This is﴾: what I mentioned ﴿a Message (Of admonition): and verily, For the Righteous, Is a beautiful place Of (final) Return,﴾

Gardens of Eternity, Whose doors will (ever) Be open to them ;

Therein will they Recline (at ease) ; Therein can they Call (at pleasure) For fruit in abundance, And (delicious) drink ;

﴿And beside them will be Chaste women restraining Their glances, (companions) Of equal age.﴾(Quran:38:50-52)

They are companions of women of equal age which is thirty three and the singular is companion.

﴿Such is the Promise Made to you For the Day of Account !﴾(Quran:38:53)

Ibn Kathīr and Abū ʻAmr recited: ﴿Such is the Promise Made to them﴾

Others recited: ﴿Such is the Promise Made to you﴾

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narrators. This recitation of Ibn ʻAbbās al-Nahhas was authenticated in ((Iʻrāb al-Qur'ān)) 3/466, as he said: (Ibn ʻAbbās's recitation) {{ And remember Our servant}} with an authentic chain of transmission, narrated by Ibn Uyaynah on the authority of ʻAmr on the authority of ʻAṭā'. The chain of transmission of this recitation was also authenticated by Al-Qurtubi in ((al-Jāmiʻ li-aḥkām al-Qur'ān)) 15/217.

﴿For the Day of Account !﴾ that is for the Resurrection Day

Al-A‘shá said:

The ones who demean have no relevance in times of honor,

Until they wake up and realize their futile endeavor.

That is: in bad times.

﴿Truly such will be Our Bounty (to you) ; It will never fail﴾ (Quran:38:54)

That is: Loss and extinction

﴿Yea, such ! But For the wrong-doers Will be an evil place Of (final) Return﴾(Quran:38:55)

The disbelievers Will be an evil place Of (final) Return

﴿Hell!they will burn Therein,an evil bed (Indeed, to lie on)! Yea, such!Then Shall they taste it, A boiling fluid, and a fluid Dark, murky, intensely cold﴾(Quran: 38:56-57)

﴿A boiling fluid, and a fluid Dark, murky, intensely cold﴾ before or after can be used before or after ﴿it﴾ . The meaning is ﴿it﴾ is ﴿A boiling fluid, and a fluid Dark, murky, intensely cold﴾ ﴿Then Shall they taste. It can, also, be made appealable and the speech before it sufficient to be said as ﴿it﴾ is ﴿Then Shall they taste﴾ from ﴿A boiling fluid, and a fluid Dark, murky, intensely cold﴾

Al-Farrā’ said:

Until the dawn illuminates the dark horizon,

And the falcon soars, majestic and defined.

The reciter are different in what Allah has said” ﴿and a fluid Dark, murky, intensely cold﴾ Yaḥyá ibn Wthāb, Ḥamzah, Alkisā’y, Khalaf and Ḥafṣ stressed it; this is the recitation of the companion of ‘Abd Allāh. Others do not stress it.

Al-Farrā’ said: those who stress ﴿a fluid Dark﴾ make it a doer like “the baker” and “the cook” and those who do not stress make it a noun like “torture”

Commentators differed on it:

Ibn ʿAbbās: This growl burns them with its cold just as fire burns them. Mujāhid and Muqātil said: It is the cold one whose cold has exceeded.

Ibn Zayd said: It is the stinky in the language of the Takharia. It was said: in the Turkish language. Muḥammad ibn Kaʿb said: It is the juice of the people of Hell.

Qtādh and Al-Akhfash said: It is what becomes dark from the sores of the disbelievers and adulterers; from their flesh and skins, that is, it flows. The poet said:

When I remember life and its joys,

A tear trickles down my dimmed eye, moist.

﴿And other Penalties Of a similar kind, To match them !﴾(Quran:38:58)

﴿And other﴾:

Basra people and Mujāhid recited ﴿other﴾ in Arabic " Ukhr" with the Arabic short vowel "u" as a mark at the end of the word as plural of the Arabic word "Ukhrá"

This recitation was chosen by , Abū ʿUbayd and Abū Ḥātim because it indicated plural, because ﴿other Penalties﴾ is like the Arabic words "al-Kubrá" and "alkubar"

Others recited it as singular.

﴿Of a similar kind﴾ that is like it

﴿Penalties﴾: Kinds of torture

The epithe in ﴿Of a similar kind﴾ is due to the torment in what Allah has said (Here is).

﴿Here is a troop Rushing headlong with you ! No welcome for them ! Truly, they shall burn In the Fire !﴾ (Quran:38:59)

It is that the leaders: If they entered the Hell, and then the followers entered after them, the reserves angles said to the leaders: ﴿Here is﴾ means the followers (a troop) a group ﴿Rushing headlong with you !﴾ the Hell. That means: they are entering the Hell as you entered. The masters said: (﴿No

welcome for them﴾ meaning the followers ﴿they shall burn In the Fire!﴾ as we prayed it.

(The followers shall cry To the misleaders:) ﴿Nay, ye (too)! No welcome For you! It is ye who Have brought this upon us! Now evil is (this) place To stay in!﴾ (Quran:38:60)

(The followers shall cry To the misleaders:):The followers said to the influential﴿Nay, ye (too)!﴾ No welcome For you! It is ye who Have brought this upon us! Now evil is (this) place To stay in" That is: you have legislated and enacted disbelief for us.

﴿Now evil is (this) place To stay in﴾: That is our place and your place.

Welcome and ease mean spaciousness, including the openness of the mosque. Ab and'Ubaydah said: The Arabs say to the man: He is not welcome, meaning: The earth did not welcome him, meaning: It did not expand.

Alqtyby said: The meaning of their saying welcome and ease, is you came with welcome and spaciousness, you came with ease, not sadness, and came with welcome, not grief, so feel comfortable and not lonely. It is in the doctrine of supplication, as it says, you have found good, so it is causative.

Al-Nābighah said:

No welcome to a tomorrow, no greeting for it,

If it means parting from loved ones, a painful split.

They will say: ﴿Our Lord! Whoever brought this upon, us Add to him a double Penalty in the Fire﴾(Quran:38:61)

Whoever brought this upon, us: That is whoever doctrines and creed it

﴿Add to him a double Penalty in the Fire!﴾: that is over our torture. Ibn Mas'ūd said: It means snakes and snakes and boas.

And they will say: ﴿What has happened to us That we see not men Whom we used to number Among the bad ones?﴾ (Quran:38:62)

And they will say: This indicates the words uttered by The brave of Quraysh as they are in the Hell

﴿What has happened to us That we see not men Whom we used to number Among the bad ones?﴾: That is in the worldly life, meaning the poor believers.

﴿Did we treat them (As such) in ridicule, Or have (our) eyes Failed to perceive them?﴾(Quran:38:63)

﴿Did we treat them (As such) in ridicule﴾ The people of m, except ʻĀṣman and Ayyūb, recited with the connection of the Arabic letter " al-Alf" . Abū ʻUbayd, chose it, he said on two sides.

One of them: the interrogative is advanced in what Allah has said ﴿What has happened to us That we see not men Whom we used to number Among the bad ones?﴾

The other: that the polytheists did not doubt that they treat the believers in ridicule in this worldly life. So, how could they ask questions about what they had done. Or would be according to this recitation, meaning: Nay. Likewise, they did not enter the Fire with us:

The others recited with marking the Arabic letter the short vowel "Alf", using it in interrogation and using "Or" as an answer for it; metaphorically it can be stated as: We took them as a mockery in this world, and they were not like that, so they did not enter the fire with us.

﴿Or have (our) eyes Failed﴾:turned, to perceive them? so we do not see them in the fire, but they were hidden from our sight.»

Al-Farrā' said: It is an interrogation that means exclamation or rebuke, so it is permissible to question or ask it.

Ibn kaysān said: It means, were they better than us, and we did not know that, our eyes deviated from them in this worldly life, so we did not consider them anything.

(2469)Abū Bakr Alḥamshādhī said on the authority of Abū Bakr alqaṭīʻī, on the authority of Ibrāhīm ibn ʻAbd Allāh ibn Muslim, on the authority of ʻiṣmat ibn Sulaymān alkhzāz, on the authority of Sharīk, on the authority of

Layth, on the authority of Mujāhid: ﴿What has happened to us That we see not men Whom we used to number Among the bad ones?﴾

Ṣuhayb, Salmān and ʿAmmār said " We do not see them in the fire, have we taken them as a mockery in this world, or have our eyes deviated from them in the fire? (1)

That is, it is the contention of the people of Hell, and the metaphor of the verse: The contention of the people of Hell in fire is just.

﴿Truly that is just and fitting, The mutual recriminations Of the People of the Fire!﴾

Then , Allah explains" ﴿The mutual recriminations Of the People of the Fire!﴾

Truly that is: What I mentioned is just

Say: ﴿Truly am I A Warner﴾ (Quran:38:65)

Say O Muḥammad, ﴿Truly am I A Warner to the polytheists of Mecca no god Is there but the One God, Supreme and Irresistible,﴾ scary

The Lord of the heavens And the earth, and all Between,Exalted in Might, Able to enforce His Will, Forgiving again and again. Say: ﴿That is a Message Supreme (above all),﴾(Quran:38:66-67)

﴿That is a Message Supreme (above all﴾: This means Quran. On the authority of Ibn ʿAbbās, Mujāhid and Qtādh

Maʿmar narrated: this means Resurrection and its counterpart is

﴿About what are they asking one another?* About the great news –﴾

The same as the matter of Adam as they answered the command of Allah the Almighty

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(1) **[2469] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is weak; it includes Laith bin Abi Sulaym and Esma bin Sulaymān: who were weak, and Sheikh of the compiler about whom no Jarh and Taʾdil was not raised (no criticism or praise was not raised about him)

The authentication of the Ḥadīth:

- It was reported by al-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/181 with the narration of Laith.

Verily, I am going to place (mankind) generations after generations on earth. They said: ﴿Will You place therein those who will make mischief therein﴾

This the interpretation of most commentaors

From which ye Do turn away ﴿No knowledge have I Of the Chiefs on high, When they discuss (Matters) among themselves﴾ .(Quran:38:68-69)

When they discuss (Matters) among themselves: This means angles

Ibn ʿAbbās narrated on Prophet, peace be upon him, Allah asked, "Muḥammad, do you know what the angels near My presence dispute about?" I replied, "No" Allah said "about expiations, and they are remaining in the mosques after the prayers are over, walking on foot to the congregational prayers, and performing elaborate ablution in unpleasant circumstances He said, "People are raised in degree by saluting all and sundry, providing food, and praying at night when people are asleep."

﴿Only this has been revealed To me: that I am To give warning Plainly and publicly.﴾(Quran:38:70)

Al-Farrā' said: If you wish make ﴿Only﴾ in a the position of the nominative case, you can say: Nothing is revealed to me except warnings, and if you wish, you can make the meaning: It is not revealed to me except because I am a plain warner

﴿Only﴾ was recited by Abū Jaʿfar, in Arabic, as { inmā } with the Arabic short vowel "I" that marks the Arabic letter "Alf" because Because revelation is saying

Behold, thy Lord said To the angels: ﴿I am About to create man From clay﴾

When I have fashioned him (In due proportion) and breathed Into him of My spirit, Fall ye down in obeisance Unto him.* So the angels prostrated themselves, All of them together:* Not so Iblīs: he Was haughty, and became One of those who reject Faith.* (God) said: ﴿O Iblīs! what prevents thee from Prostrating thyself to one Whom I have created With My hands? Art thou haughty? Or art thou one Of the high (and mighty) ones?﴾(Quran:38:71-75)

Using the two hands is evidence, not in the sense of grace, strength, or ability, but rather they are two of the attributes of His Essence.

Mujāhid said: The hand is here in the sense of affirmation and attribution, metaphorically: when I was created. Allah the Almighty says ﴿And the Face of your Lord full of Majesty and Honour will abide forever﴾ That means your Lord

This interpretation is weak because if it was in the sense of connection, Satan would have said that if You created him, then You created me. Likewise, in terms of power and grace, Adam, peace be upon him, would not have an advantage over Satan in creation, and this issue has passed.

As for what Allah has said ﴿from what Our hands have made﴾ The Arabs indicates the two as plural like what Allah has said" These two opponents (believers and disbelievers) dispute with each other" ﴿and what Allah has said And let a group of the believers witness their punishment.﴾ It was said these are two men. Allah the Almighty has said ﴿If you two [wives] repent to Allah, [it is best], for your hearts have deviated.﴾

Art thou haughty? The question word" Art is used for reporting

Or art thou one Of the high (and mighty) ones?that isThose who are arrogant about prostrating. Allah the Almighty has said Verily, Fir'aun (Pharaoh) made himself high in the land

Allah the Almighty has, also, said

﴿From Pharaoh. Indeed, he was a haughty one among the transgressors﴾

(Iblīs) said: ﴿I am better Than he: Thou createdst Me from fire, and him Thou createdst from clay﴾

(God) said: ﴿Then get thee Out from here: for thou Art rejected, accursed﴾ .(Quran:38:76:77)

"(Iblīs) said: ﴿I am better Than he: Thou createdst Me from fire, and him Thou createdst from clay﴾ (God) said: Then get thee Out from here:

That is from Paradise, and it was said from the heavens. Al-Ḥasan Abū al-ʿĀlīyah said: Which means from the creation that you are in. Al-Ḥusayn ibn

al-Faḍl said: this is a correct interpretation because Satan is tyrannical and proud of his creation, Allah the Almighty changed his creation. He became black after being was white, ugly after what being good, and darker after being was light.

for thou Art rejected, accursed.: Tortured expelled.

﴿And My Curse shall be On thee till the Day of Judgement.﴾

(Iblīs) said: ﴿O my Lord! Give me then respite Till the Day The (dead) are raised﴾

(God) said: ﴿Respite then Is granted thee

﴿Till the Day of the Time Appointed.﴾

(Iblīs) said: ﴿Then, By Thy Power, I will Put them all in the wrong,

﴿Except Thy Servants Amongst them, sincere And purified (by Thy grace)﴾ (God) said: ﴿Then It is just And fitting and I say what is Just and fitting﴾(Quran:38:78-84)

﴿Till the Day of the Time Appointed.﴾: It is the first puff

(God) said: ﴿Then It is just And fitting and I say what is Just and fitting﴾

Mujāhid,A l''msh, Ḥamzah and Khalaf recited the first word Just, in Arabic with the short Arabic vowel "u" that is " Alḥaquu " and the second word Just with the short Arabic vowel "a" that is Alḥaqaa"» which means I am Just, from me is Just or I say Just . Others recited bothe words ﴿Just﴾ with the short Arabic "a" that is Alḥaqaa" «

The grammarians differed in her face, so it was said the first was nominated due to subordination and the second was nominated as adding to the first.

It was, also, said the first is an oath and the second is an object. It can be said by Just, that is Allah the Almighty, Who swears with Himself ﴿and I say what is Just and fitting﴾

It was said: The first is an oath, and the second is the object, metaphor for it, so by the Just, that is Allah Almighty, He swear by Himself, ﴿and I say what is Just﴾.

It was said that using an oath after another.

Al-Farrā' and Abū 'Ubayd said: its meaning is justice and the can be added to it as it is said "thanks to Allah" and "the thanks to Allah", both of them are the same meaning.

Ṭalḥah Ibn Muṣarrif recited in Arabic: recited in Arabic (fālḥqi wālḥqi) , with the short Arabic vowel; I, as a way of swearing: By your glory, by Just and by Just.

(2470)Abā al-Qāsim bin Ḥabīb said on the authority of Abā Bakr ibn 'Abdūs that:It is attributed to what is previous and what is intended [1]

﴿That I will certainly fill Hell with thee And those that follow thee, Every one.﴾ (Quran:38:86)

﴿That I will certainly fill Hell﴾: That is, from yourself and your offspring And those that follow thee, Every one.﴾

Say: ﴿No reward do I ask Of you for this (Qur-ān), Nor am I a pretender﴾(Quran:38:86)

Say: ﴿No reward do I ask Of you for this﴾: That is, to communicate the revelation. This is an epithet for the unmentioned.

﴿No reward﴾

Al-Ḥusayn ibn al-Faḍl: This verse is copier of what Allah has said﴾ Say: ﴿No reward do I Ask of you for this Except the love Of those near of kin.﴾

﴿Nor am I a pretender.﴾ A Qur'an reciter on my own..

(2471) Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn Alddynawará told on the authority of Aḥmad ibn Muḥammad ibn Isḥāq Alssuny, on the authority of Aḥmad ibn 'Umayr ibn Yūsuf, on the authority of Muḥammad ibn 'Awf, on the authority of Muḥammad ibn Al-muṣaffá, on the authority of Haywh ibn shuryḥ ibn Yazīd, , on the authority of Arṭa'h ibn al-Mundhir, on the authority of Ḍamrah ibn Ḥabīb, , on the authority of Salamah ibn Nufayl who

(1) **[2470] The assessment of the reliability of the chain of transmitters:**
- The Sheikh of the compiler was accused of lying by Al-Ḥākim.

said ((The Messenger of Allah, may Allah's prayers and peace be upon him said: ((There are three signs for the pretender: he disputes with those above him, he takes what he does not attain, and he says what he does not know)). (1)

(2472)Al-Ḥusayn ibn Muḥammad told on the authority of Aḥmad ibn Muḥammad ibn Isḥāq Alsnny, on the authority of ʿAbd Allāh ibn Muḥammad ibn Jaʿfar, on the authority of Aḥmad ibn Yaḥyá al-Ṣūfī, on the authority of Shuʿayb ibn Ibrāhīm, on the authority of Sayf ibn ʿUmar Alḍbby, on the authority of Wā'il ibn Dāwūd Yazīd Al-Bahī, on the authority of Al-Zubayr ibn al-ʿAwwām who said: The caller of the Messenger of Allah, may Allah bless him and grant him peace, called out: ((Oh Allah, forgive those who pray for the dead of my nation and do not pretend, except that I am and the righteousness of my nation are innocent of the precedence)). (2)

(2473)Al-Ḥusayn told on the authority of ʿUbayd Allāh ibn Muḥammad ibn shanabah, on the authority of ʿAbd Allāh ibn Muḥammad ibn Wahb, on the authority of Ibrāhīm ibn ʿAmr ibn Bakr alssaksaky, In Quds, on the authority of Abī Ibrāhīm ibn Abī ʿAblah, on the authority of Alzzuhrī, on

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(1) **[2471] The assessment of the reliability of the chain of transmitters:**
- its chain of transmitters is good

The authentication of the Ḥadīth:
- It was reported by Al-Bayhaqī in ((Shaʿb al-īmān)) 3/270 with the words of Arta bin Al-Mundhir, and its text: ((There are three signs of a pretender...)) etc. except that he said: he speaks about what he does not know.
- So he has narrated it once with a chain of transmission and mawquf (stopped) chain of transmission, so there is no problem with it as long as it is trustworthy and his narrators are all trustworthy, and Allah knows best.
- Likewise, it was reported on the authority of Wahb based on Munabbih, and it was mentioned byAbū Naim in ((Ḥilyat al-awliyā') 4/47.

(2) **[2472] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak; it includes:
- 1- ʿAbdullāh bin Muḥammad bin Ja'far who is accused of lying.
- 2- Saif bin ʿUmar who is weak.
- 3- Shuʿayb ibn Ibrāhīm who was transmitting some munkar (denounced) hadiths.
- **The authentication of the Ḥadīth:**
- I did not find the hadith except for the compiler, and Allah knows best.

the authority of Sa'īd ibn Almusayyib that 'Umar ibn al-khiṭāb, may Allah be pleased with him, ascended the pulpit, thanked Allah and glorified Him, then said: ((O people, to whom Allah the Almighty has given knowledge, let him fear Allah and let him teach it to the people and not conceal it. For, whoever conceals knowledge that he knows, it is like he who conceals what Allah has revealed to His Prophet and commanded him to teach it to people, and whoever does not know, so let him be silent, and never say what he does not know, and he will perish and become one of the pretender and apostate from religion. Allah the Almighty has said, Say: ﴿No reward do I ask Of you for this (Qur-ān), Nor am I a pretender.﴾ Whoever gives fatwas other than the Sunnah, then he is guilty of sin)) (1)

(2474)Al-Ḥusayn said on the authority of Aḥmad Ibn Muḥammad Ibn Isḥāq Alssunny, on the authority of Abū Khalīfah, on the authority of Muḥammad ibn Kathīr al-'Abdī, on the authority of Sufyān al-thawrī, on the authority of Al''mash, on the authority of Manṣūr Abī al-Ḍuḥá, on the authority of Msrwq, that'Abd Allāh ibn Mas'ūd said

"O people, whoever knows something, let him say it, and whoever does not know anything, let him say: Allah knows best. It is from knowledge that one says when he does not know: Allah knows best. Allah the Almighty said to His Prophet, peace be upon him, Say: ﴿No reward do I ask Of you for this (Qur-ān), Nor am I a pretender.﴾ (2)

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(1) **[2473] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. It includes 'Abdullāh bin Muḥammad bin Wahb and Ibrāhīm bin 'Amr al-Siksky and his father, all of whom are matrūk (discarded).

The authentication of the Ḥadīth:
- The text is authentic and in accordance with the principles, in addition, it was supported by what has been reported on the authority of 'Abdullāh bin Masud, and its authentication will be explained in the following hadith.

(2) **[2474] The assessment of the reliability of the chain of transmitters:**
- It is authentic.

The authentication of the Ḥadīth:
- It was reported by Al-Bukhārī in the Book of Prophetic Commentary on the Qur'an

﴿This is no less than A Message to (all) The Worlds. (Quran:38:87)

This is no less: It is but; this means Quran

no less than A Message: A preach to (all) The Worlds

﴿And ye shall certainly Know the truth of it (all) After a while.﴾ (Quran:38:88)

Qtādh said: that means after death.

Ibn ʻAbbās said: means Doomsday.

(Tafseer of the Prophet (pbuh)), chapter Surat Sad (Sad), The Statement of Allah the Exalted: "...Nor am I one of the Mutakallifūn (those who pretend and fabricate things which do not exist) (4809)

- It was also reported by Ibn Ḥibbān in ((Sahihah)) as in ((Al- Iḥsān)) 14/548. However, it was reported on the authority of Al- thawrī on the authority of Al'ʻmsh and Manṣūr on the authority of Abi Al-Duha. Thus, there is no problem in it, since Al'ʻmsh and Manṣūr narrated on the authority of Abi Al-Duha, then Al- thawrī narrated on their authority; and they are of the same class, as well as all of them are trustworthy.